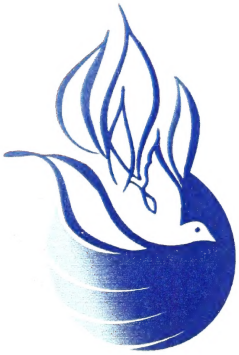
B95

THE AMERICAN CATHOLIC MISSIONARY CONGRESS

"Omnia Restaurare in Christo"

SPIRITAN COLLECTION
DUQUESNE UNIVERSITY
The Gumberg Library



Congregation of the Holy Spirit
USA Eastern Province

Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

http://archive.org/details/firstamericancat00revd

HIS HOLINESS POPE PIUS X.

Confers the Apostolic Benediction, and sends his Delegate Apostolic to the United States as a Special Representative to the First American Catholic Missionary Congress.

SPIRITAN ARCHIVES
U.S.A.
B-95

The First American Catholic Missionary Congress

Held Under the Auspices of the Catholic Church Extension Society of the United States of America

CONTAINING OFFICIAL PROCEEDINGS

Giving in Full the Addresses Delivered by

His Excellency the Most Rev. Diomede Falconio, D.D., Apostolic Delegate,
Most Rev. Jas. Edward Quigley, D. D., Most Rev. Sebastian Messmer, D.D.
Most Rev. Wm. H. O'Connell, D.D., Most Rev. J. H. Blenk, S.M., D. D.
Most Rev. Fergus P. McEvay, D.D.

AS WELL AS A COMPLETE REPORT OF ALL PAPERS READ BY THE RT. REV. AND REV. CLERGY AND LAYMEN, WITH VERBATIM ACCOUNT OF CLOSING ADDRESS MADE BY

THE HON. W. BOURKE COCKRAN.

Edited by

VERY REV. FRANCIS C. KELLEY, D.D LL. D.

Profusely Illustrated

Published With the Approbation of His Grace
THE MOST REV. JAMES EDWARD QUIGLEY, D.D.
Archbishop of Chicago.

J. S. Hyland & Company,
Chicago, Ill.

Nihil Obstat,

E. M. DUNNE, D. D.,

Censor Deputatus

IMPRIMATUR:

✠ J. E. Quigley,

Archbishop of Chicago

BV2160
1908+
cop. 2
Spec.
Coll.
.02829712

Copyright,
J. S. HYLAND & COMPANY,
Chicago.

78

INTRODUCTORY

This volume cannot fail to be of unusual interest to Catholic readers the country over. It tells the story of America's First Catholic Missionary Congress. The objects, aims and purposes of this Congress are clearly set forth by papers, sermons and addresses, herein collected and given to the public.

Representing, as these discourses do, the views of most of the Hierarchy, Clergy and Laity, they really need no commentary.

The Congress itself was unique in many respects. It was the first meeting of the kind in the history of the New World. It was thoroughly representative of the Church in America, taken as a whole. It was called at a most opportune time and enthusiasm and earnestness marked the entire proceedings. Specialists in every department of missionary endeavor came to it and pronounced their views, backing up their statements with an instructive array of facts and figures.

The dominant note of the proceedings was that the time has come when America's Catholics must arouse themselves to a deeper sense of mission needs; must welcome the knowledge of these needs and of the obstacles to be overcome in finding remedies.

We are strong in the belief that this Congress marks the dawn of a new era, so far as American Missions are concerned. Every case was frankly stated, and there was a notable bravery displayed in looking at conditions with a view to inmprovement. Perhaps the most refreshing sign in the whole Congress was this bravery. It was noted particularly by the Protestant press of the country, which did not fail to pay a great deal of attention to the proceedings of the Congress, and to give it a great deal of editorial comment. Indeed, no Catholic gathering has, we believe, ever received so much publicity from the secular, Catholic and Protestant press as has the Missionary Congress; and this publicity had a marked educational value. Through the secular press the great American public learned that the Catholic Church in the United States and Canada was bestirring herself in a field she had hitherto left unoccupied to a great extent. Our separated brethren learned that they would no longer have, so far as their Catholic brethren are concerned, mission fields practically to themselves, and Catholics were given a lesson in missionary needs which they dare not ignore.

Another feature of the Congress, not remarkable to the leaders of missionary works, but most remarkable to others, was the deep interest manifested by the laity. Day after day the hall was filled with an enthusiastic crowd. Even the morning sessions drew from three to five thousand people. The afternoon sessions taxed the capacity of the huge building, while fifteen thousand people were turned away from the closing session. Without doubt, the Catholic people of the United States are ready to take an interest in missions, as their enthusiasm at the Congress very well proved.

In gathering together the papers, addresses and sermons. the Editor has been forced to revise and correct them as far as

the limited time at his disposal permitted. He has, however, made no changes from the Official Report which materially altered any discourse or changed the general sense. Some of the discourses were given without manuscript or notes, and prefaced by stories, complimentary references, etc. In many places these had to be left out and the stenographic reports changed to make the meaning clearer. Most of the discourses were submitted to the speakers themselves for revision. It was also found necessary to confine ourselves to extracts from the many splendid sermons, that the book might not be too cumbersome. The Editor regrets very much the small space allotted to sermons, as a great number of these were well worth reproducing in their entirety.

There is nothing more to be regretted than the fact that practically no time could be given to discussion. The greatest mistake made in planning the Congress was the number of papers allotted to each session. When a speaker ran over his time, the discussions had to be left out. Nearly all of the speakers were enthusiastic and had much to tell. It is easy to understand why the speeches could not be shortened. Indeed, it was a wonder that all the papers were gotten in before the close of the sessions. Published as they are here in their present permanent form, the papers, addresses and sermons are a veritable mine of information to every Catholic reader who desires to know missionary needs and missionary possibilities. It is true, they tell a pathetic story, but all of us must learn it, if the Catholic people of America are to be true to the best and holiest traditions of the Church Universal in every age.

Feast of the Epiphany of our Lord, 1909.

THE ARCHBISHOP OF CHICAGO,
Chairman Board of Governors
REV. FRANCIS C. KELLEY, D. D., LL. D.,
President of the Society
REV. E. B. LEDVINA,
General Secretary of the Society
WILLIAM P. BREEN, LL. D.,
Treasurer of the Society
M. A. FANNING,
Secretary of the Board of Governors
GEORGE C. HENNESSEY,
Asst. Secretary of the Society

EXECUTIVE BOARD

THE ARCHBISHOP OF CHICAGO
THE PRESIDENT OF THE SOCIETY
W. A. CARTIER, Michigan
AMBROSE PETRY, New York
RICHMOND DEAN, Chicago
R. J. CUDDIHY, New York

THE CATHOLIC CHURCH EXTENSION SOCIETY
OF THE UNITED STATES OF AMERICA
THE ROOKERY
CHICAGO

OFFICE OF THE PRESIDENT

MESSRS. J. S. HYLAND & CO.,
Dearborn St., Chicago, Ill.

Gentlemen: I take great pleasure in informing you that the Committee in charge has selected your firm to be the Official Publishers of the complete reports of the First American Catholic Missionary Congress. The decision was arrived at because we know, from the work done by your firm in the past, that the mechanical excellence of the book will be worthy of its contents.

I also think it proper to say that we are receiving from you a liberal royalty of the proceeds.

I wish you, in the name of the Society, every success, and I know you will do your very best to merit it. With best wishes, I am,

Faithfully yours in Christ,

Francis C. Kelley

President.

CONTENTS

Page
Solemn Pontifical Mass at the Holy Name Cathedral..... 11
Archbishop Blenk's Sermon at the Pontifical Mass..... 15
Pontifical Vespers by Archbishop Quigley..... 27
Papal Benediction by Archbishop Falconio..... 27
Greeting and Blessing of Pope Pius X..... 28
Archbishop McEvay's Sermon at Pontifical Vespers..... 30

SESSIONS

Monday, November 16th,

MORNING SESSION.

Congress formally opened by Archbishop Quigley..... 39
Opening Prayer by the Most Rev. Diomede Falconio, D. D..... 39
Opening Chorus by Students of the Cathedral College..... 40
Opening Announcements 41
Opening Address by the Most Rev. James E. Quigley, D. D..... 43
The Field Before Us..... 52
Address of the Most Rev. Diomede Falconio, D. D.
The Welcome of Chicago..... 58
Address of the Hon. William J. Hynes.
Secretaries of the Congress..... 65
Committee on Resolutions..... 65
The Foreign Missions..... 66
Paper by the Right Rev. Mgr. Joseph Freri, D. C. L.

AFTERNOON SESSION.

The Work of the Holy Childhood..... 73
Paper by the Very Rev. John Willms, C. S. Sp.
Need of a Missionary College..... 77
Paper by the Very Rev. A. E. Burke, D. D., L. L. D.
The Religious Conditions in New Mexico..... 85
Address by the Rt. Rev. John B. Pitaval, D. D.
Church Extension 95
Address by the Very Rev. Francis C. Kelley, D. D., L. L. D.
Our Catholic Indian Missions.....111
Paper by the Very Rev. William H. Ketcham.

Tuesday, November 17, (Second Day.)

MORNING SESSION.

Opening Prayer by the Rt. Rev. Nicholas A. Gallagher, D. D.....128
The Work of the Negro.....129
Paper by the Very Rev. John E. Burke.
Home Missions in Cities.....138
Paper by Mr. Richard Gannon.
Colonization 148
Paper by the Rt. Rev. Paul P. Rhode, D. D.
Settlement Work 155
Paper by the Rev. James B. Curry.
Caring for Homeless Men.....166
Paper by the Rev. Timothy Dempsey.

AFTERNOON SESSION.

The Truth Society and Its Influence.....173
Paper by the Rev. W. F. McGinnis, D. D.
Catechism in Churchless Missions.....188
Paper by the Very Rev. Alexander Burrowes, S. J.
The Appeal of the Deaf Mute.....192
Paper by the Rev. F. A. Moeller, S. J.
The Parish and the Missions.....203
Paper by the Rev. Richard F. Flynn.
The Apostolate Work of the Diocesan Missionaries..... 210
Address by the Very Rev. A. P. Doyle, C. S. P.

CONTENTS

Page
The Apostolate in England.....222
Address by the Rev. Herbert Vaughan, D. D.
The Holy Name Society.....227
Paper by Mr. Arthur S. Colbourne.
Closing Prayer by the Rt. Rev. Regis Canevin, D. D.....231

Wednesday, November 18, (Third Day.)

MORNING SESSION.

Opening Prayer by the Rt. Rev. Nicholas C. Matz, D. D.....232
Announcements.....233
The Opportunity of the Layman.....234
Paper by Mr. M. A. Fanning.
The Memorial Idea.....241
Address by Mr. A. A. Hirst, LL. D.
Missions as a Unifier.....246
Address by Hon. Judge M. F. Girten.
Announcements.....253
Missions as a Unifier.....255
Address by Mr. Alexis L. Granger.
Missions as a Unifier.....260
Paper by N. L. Piotrowski.
Colonization.....265
Address by the Rev. M. A. Irwin.

AFTERNOON SESSION.

Our Five Million Immigrants.....272
Paper by the Rev. R. A. McEachen, LL. D.
The Philippines.....278
Paper by the Rev. Joseph Casey, U. S. Army.
Obstacles to be Overcome.....286
Paper by the Hon. William P. Breen, LL. D.
More About the Philippines.....291
Address by Major the Rev. E. J. Vattmann, U. S. Army.
Announcements.....295
Closing Prayer by the Rt. Rev. Philip J. Garrigan, D. D.....300

MASS MEETING

Wednesday Evening, November 18,

The Possibilities of the Future.....304
Address by the Rt. Rev. Patrick James Donahue, D. D.
Address of the Hon. Bourke Cockran.....322
Report of Committee on Resolutions.....355
Closing Address by Archbishop Quigley.....358
Archbishop O'Connell's Address.....361
Delegates to the Congress.....367
Extracts from Sermons Preached in Chicago Churches.....385 to 423
Extracts from Letters in Answer to Invitations to Attend the Congress.....424 to 435

CATHOLIC SOCIETIES AT THE CONGRESS

The Ancient Order of Hibernians (By Eugene F. O'Riordan).....437
Knights of Columbus (By Jerome J. Crowley).....442
Address by Mr. James Maher, State Deputy of the K. of C.....444
Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford.....445
Address by Right Hon. Sir Charles Fitzpatrick, K. C. M. G.....448
A Voice from the South, (By Rt. Rev. P. J. Donahue, D. D.).....452
The Catholic Layman and Church Extension, (By Mr. Thos. H. Cannon, High Chief Ranger of the Catholic Order of Foresters.....454
Address of Hon. W. P. Breen, LL. D.....456
Hon. Patrick J. Haltigan, District Deputy, K. of C., Washington, D. C.....460
German Catholic Societies, "The Central Verein," Hon. Michael F. Girten.....461
Polish Catholic Societies, "The Apostolic Delegate's Visit," Anthony Czarnecki.....465
Association of Belgian and Holland Priests.....472
The Catholic Order of Foresters, (By Philip J. McKenna).....477
The Catholic Mutual Benefit Association, (By Joseph Cameron).....479

ILLUSTRATIONS

Page

Alerding, Rt. Rev. H. J., D. D. . 361

Barth, Rev. X. 155
Blecke, Very Rev. Edw., O. S. F. 322
Blenk, The Most Rev. James H., D. D. 15
Bonacum, Rt. Rev. T., D.D. 415
Breen, Mr. Wm. P. 286
Burke, Rev. A. E., D. D. 77
Burke, Rev. John E. 129

Cajete, Pedro, Tegua Tribe. 210
Cameron, Joseph 479
Canevin, Rt. Rev. J. F. R., D.D. 304
Cartier, Mr. Warren A. 58
Chapel Car, St. Anthony. 241
Charlebois, Very Rev. J. A., A.M., S.T.D. 111
Chatard, Rt. Rev. Francis S., D.D. 30
Chidwick, Rev. John P. 77
Child's Chapel 241
Choir Boys, Cathedral College. . 40
Church, Old Mission 85
Colborne, A. S. 479
Christie, Most Rev. Alexander, D.D. 269
Cleary, Rev. J. M. 77
Cockran, Hon. W. Bourke. 322
Colton, Rt. Rev. Charles Henry, D.D. 212
Connolly, Rev. James N. 93
Conrad, Rt. Rev. Abbot F., O.S.B. 15
Crimont, Very Rev. R. J., S.J. . . 192
Cuddihy, Mr. R. J. 58
Cunningham, Rt. Rev. John Francis, D.D. 304
Currier, Rev. Charles Warren. . 129
Curry, Rev. James B. 155
Cusack, Rt. Rev. Thos. F., D.D. . 232
Czarnecki, Mr. Anthony 172

Dean, Mr. Richmond. 58
Decker, Rt. Rev. Msgr. M. J. . . 166
Del Val, Cardinal Merry. 11
Dempsey, Rev. Timothy, Workingmen's Club 166
Devos, Rev. J. E. 272
Donahue, Rt. Rev. Patrick James, D.D. 304
Doyle, Very Rev. A. P. 210
Doyle, Mr. Edward H. 148
Doyle, Mrs. Edward H. 148
Doyle, Mr. Leo J. 444
Duffy, Rev. P. L., LL.D., Litt.D. 77
Dugas, Rt. Rev. Msgr., L.M. . . . 269
Dunne, Rev. Edmund M., D.D. . 444

Falconio, Archbishop and Deacons of Honor 28
Falconio, His Excellency, Most Rev. Diomede, D.D. 52
Fanning, Mr. M. A. 95
Finn, Rev. Thos. 100

Page

First Chapel Built Through the Society 241
Fitzpatrick, Rt. Hon. Sir Charles, K.C.M.G. 448
Fleming, Mr. John J. 100
Flynn, Rev. Richard F. 272
Fox, Rt. Rev. Joseph J., D.D. . . 448
Foresters, Catholic Order. 477
Freri, Rt. Rev. Msgr. J., D.C.L. 166

Gabriels, Rt. Rev. Henry, D.D. . 212
Gallagher, Rt. Rev. Nicholas A., D.D. 448
Gannon, Mr. R. C. 111
Garrigan, Rt. Rev. Philip J., D.D 448
Garvey, Rt. Rev. Eugene A., D.D. 212
Gibbons, His Eminence, James, Cardinal 212
Girten, Hon. Michael F. 111
Gonner, Mr. Nicholas 111
Gorman, Very Rev. D. M. 269
Gordon, Very Rev. Francis, C.R. 477
Granger, Mr. A. L. 111
Greene, Very Rev. J. F., O.S.A. 232
Gulski, Very Rev. Msgr. Hyacinth 166

Haid, Rt. Rev. Abbot Leo, D.D., O.S.B. 437
Hallissey, Rev. Joseph F. 272
Hanselman, Rev. Jos. F., S.J. . . 192
Hennessy, Rt. Rev. J. J., D.D. . . 93
Hennessey, Mr. Geo. C. 241
Heslin, Rt. Rev. Thos., D.D. . . . 52
Hibernian's Ancient Order. 437
Hickey, Rt. Rev. Thomas, D.D. . 437
Hickey Rt. Rev. W. D. 129
Himmel, Rev. Jos., S.J. 192
Hirst, Mr. A. A. 241
His Holiness, Pope Pius X. 1
Hoban, Rt. Rev. M. J., D.D. 437
Hynes, John J. 479
Hynes, Hon. William J. 58

Jaeger, Rt. Rev. Nepomucene, D.D., O.S.B. 415
Jan, Rev. A. 322

Keane, Most Rev. J. J., D.D. . . . 304
Kelley, Rt. Rev. Benjamin J., D.D. 52
Kelley, Very Rev. Francis C., D.D., LL.D. 95
Kelley, Mr. Joseph F. 444
Kenny, Rt. Rev. William, D.D. 361
Kerens, Col. R. C. 148
Ketcham, Very Rev. Wm. H. . . . 111
Kidd, Rev. F., D.D. 448
Kirwin, Rev. James M. 93
Knights of Columbus, Fourth Degree Officers 442
Knights of Columbus in Procession 13

Page

Kosinski, Rev. John J., C.R....477
Koudelka, Rt. Rev. Jos. M., .D.D 11

Lacombe, Rev. E., O.M.I.....217
Landry, Rev. A. P..... 95
Lawler, Very Rev. J. J.....111
Ledvina, Rev. E. B..... 95
Legal, Rt. Rev. Emile J., O.M.I., D.D. 30
Lenihan, Rt. Rev. Mathias C., D.D. 11
Lillis, Rt. Rev. T. F., D.D.....128
Lissner, Very Rev. Ignatius ...210
Lynch, Rt. Rev. Msgr., J.S.M., S.T.D., M.R. 269
Lynch, Rev. J. T., C.M.....217

Maher, Hon. James.....444
McCabe, Very Rev. J. L., O.C.C..232
McDonnell, Rt. Rev. C. E., D.D.100
McEachen, Rev. R. A. 272
McEvay, Most Rev. Fergus Patrick, D.D..... 30
McGavick, Rt. Rev. Alex. J..... 28
McGinnis, Rev. Wm. F., D.D...210
McGloin, Rev. Jas., S.T.L.....272
McGrane, Mr. John J., K.S.G....100
McKeon, Rev. Albert, S.T.L....217
McKernan, Rev. T. A.....241
McMahon, Rev. Wm. 272
McNamara, Rev. J. I.....155
Mackin, Rev. B. J.....100
Maes, Rt. Rev. Camillus Paul, D.D. 28
Maloney, Marquis Martin.....148
Matz, Rt. Rev. Nicholas C., D.D. 28
Messmer, Most Rev. Sebastian G., D.D. 128
Meyer, Rev. Geo. 217
Moeller, Rev. Ferdinand A., S.J.192
Moeller, Most Rev. Henry, D.D.415
Mohr, Rt. Rev. Abbot C. H., O.S.B., D.D. 15
Morrissey, Very Rev. A., C.S.C..217
Morris, Rt. Rev. John B., D.D...415
Muldoon, Rt. Rev. Peter J., D.D.172
Mulhane, Rev. L. W.....155
Murphy, Rt. Rev. Abbot M. Bernard, O.S.B., D.D. 128

Northrop, Rt. Rev. Henry P., D.D 52
Neuzil, Very Rev. P. Procopius, O.S.B. 232
Nugent, Rev. F. V., C.M.....232

O'Brien, Rev. W. D..... 95
O'Connell, Most Rev. William H., D.D. 361
O'Dea, Rt. Rev. E. J., D.D.....128
O'Donnell, Rev. Philip H.....437
O'Donaghue, Rt. Rev., D., D.D..304
O'Gorman, Rt. Rev. Thomas, D.D. 30
O'Grady, Rev. Henry E.... 93
O'Keefe, Rt. Rev. Msgr., C.G...166

Page

O'Keefe, Mr. P. J.....172
O'Shaughnessy, Thomas A.....444
O'Reilly, Rt. Rev. Charles, D.D..361
O'Reilley, Rev. F. J. 155
O'Reilly, Rt. Rev. P. J., D.D....128
Ortynsky, Rt. Rev. Stephen Soter, D.D. 129

Paul Preaching at Athens..... 85
Petry, Mr. Ambrose, K.S.G..... 58
Petry, Mr. Ambrose, K.S.G.....286
Purcell, Rev. Frank A., D.D....172
Piotrowski, N. L. 479
Pitaval, Most Rev. John Baptist 85

Quigley, Archbishop and Deacons of Honor 13
Quigley, Most Rev. James E., D.D. 40

Rhode, Rt. Rev. Paul P., D.D...148
Richter, Rt. Rev. Henry Joseph, D.D. 28
Riordan, Rev. M. J.....272
Roche, Rev. Joseph T., LL.D...286
Roe, Rev. Edward L.....155
Rogalski, Very Rev. S., C.R....477

Sbaretti, His Excellency, Most Rev. Donatus, D.D. 192
Scanlan, Rev. James M.....172
Schinner, Rt. Rev. Augustin, D.D 52
Schwebach, Rt. Rev. James, D.D. 11
Scotti, Very Rev. Peter Canon..272
Shanley, Rev. Walter J.....155
Sheedy, Rev. Morgan, LLD.....111
Sheehan, Rt. Rev. Msgr. Geo., P.R. 269
Shortall, Miss Lorraine 241
Siatka, Rev. Stanislaus, C.R....477
Stariha, Rt. Rev. John, D.D....361
Sullivan, Rev. S. J., D.D..... 93
Sutton, Rev. Xavier, C.P.....155

Theobald, Very Rev. Chrysostom, O.F.M. 322
Tieman, Rev. Louis A.....129
Trobec, Rt. Rev. James, D.D....415
Trost, Rev. Vincent, O.F.M.....322

Van Antwerp, Rev. E. J.....286
Van de Ven, Rt. Rev. Cornelius C., D.D. 11
Van de Vyver, Rt. Rev. A., D.D. 30
Verein, The Central German Catholic Society 479

Wall, Rev. Francis H., D.D..... 77
Walsh, Rt. Rev. Louis S., D.D...212
Watterson, Hon. A. V. D., LL.D.286
Wehrle, Rt. Rev. Abbot Vincent, O.S.B., D.D. 15
✓Willms, Very Rev. John, C.S.Sp.210
Wolf, Rt. Rev. Abbot Innocent, O.S.B., D.D. 15

HIS EMINENCE RAPHAEL CARDINAL MERRY DEL VAL.
Secretary of State to His Holiness Pope Pius X.

Rt. Rev. Joseph M. Koudelka, D.D.,
Sermon, St. Procopius' church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Cornelius Van de Ven, D.D.
Sermon, St. Jarlath's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Mathias C. Lenihan, D.D.,
Sermon, St. Mary's church (Evanston), Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. James Schwebach, D.D.,
Officiates Holy Trinity church (Polish), Sunday, Nov. 15, 7:30 P.M.

Opening Ceremonies

AT THE

Cathedral of the Holy Name

In the Cathedral of the Holy Name in the city of Chicago the first step in the great Missionary Congress which is to mark a far reaching change in the policy of the Roman Catholic Church in the United States and Canada was taken on Sunday, November 15th, when Archbishop Diomede Falconio, Apostolic Delegate of the Pope, celebrated Solemn pontifical High Mass, marked by the singing of the Gregorian chant, illustrative of Pope Pius' ideas as to church music. Following close upon the initial religious pageant came other festivities and ceremonies spreading out in a widening circle until in the evening tens and scores of thousands of men and women and hundreds of clergymen of all degrees had joined in the oratory and the prayer, the deliberation and the hymns of praise.

The greatest day in the history of the Catholic church in Chicago, and perhaps in the United States, was opened by an imposing procession of a majority of the hierarchy of the Church in this country, bishops, mitered abbots, monsignori, archbishops, and priests, between rows of glittering drawn swords in the hands of distinguished laymen of the Catholic faith, and thousands of loyal sons and daughters of the Church.

The gorgeous pageant proceeded from the doors of the Cathedral College and the Holy Name parish house at the corner of Superior and Cass streets north on Cass street to Chi-

cago avenue, west on Chicago avenue to State street and south on State street to the doors of the Cathedral.

The sun broke through the November mists just as the 500 Knights of Columbus of the Fourth Degree, assembled from all parts of Illinois, Indiana, Wisconsin, and Michigan for the occasion, marched from the Cathedral College in sword and baldric to line the route of the procession.

As soon as they were in place the doors of the parish house opened and two by two in purple cassock and white surplice the choir boys marched out, 160 in number, and ranging in age from 7 to 17.

Behind them came about 300 visiting priests, also in white surplices, but with black cassocks, and following them the higher dignitaries of the church. First came the monsignori in Roman purple, with black biretta topped with purple. Following them were the mitered abbots, their vestments the same as those of the monsignori, but each garbed in the color of his order; Benedictines in black and Trappists in white.

The greatest showing in numbers was made by the bishops, fifty-one of the eighty-nine American bishops being in line. Each was attended by two chaplains, distinguished priests, delegates to the congress from all parts of the country. Their brilliant purple robes were set off by the sober black and white of their chaplains, and it seemed but an instinctive act when the 500 men who lined the way drew their swords and brought them to a reverential salute to their spiritual lords. Their robes were the same as those of the monsignori, but upon their breasts gleamed the insignia of their office, the pectoral cross.

The choir boys, with their hands prayerfully folded, were already marching up the great middle aisle of the Cathedral

CATHOLIC MISSIONARY CONGRESS AT CHICAGO.
Archbishop Quigley and Deacons of Honor—The Very Rev. John E. Burke and Very Rev. W. H. Ketcham.

CATHOLIC MISSIONARY CONGRESS AT CHICAGO.
Archbishop Quigley and Deacons of Honor—Procession Passing Through Lines of Knights of Columbus.

to the roll and murmur of the organ when the seven archbishops who closed the procession left the doors of the parish house.

Ahead of Archbishop Quigley, glittering in the sun and visible for many blocks, was carried his archiepiscopal cross, a massive crucifix of gold, borne by the Rev. Christian Rempe, assisted by two acolytes. The archbishop wore the cappa magna, a great purple cloak, the train of which was borne by two boys in cassock and surplice, and a magnificent hood of white ermine. His deacons also were distinguished from those who had preceded by their gold vestments. Following the archbishop was the only layman in the procession beside the acolytes, Ambrose Petry, a Knight of St. Gregory the Great, in the full uniform of his order, conferred upon him for his services in the cause of Church Extension.

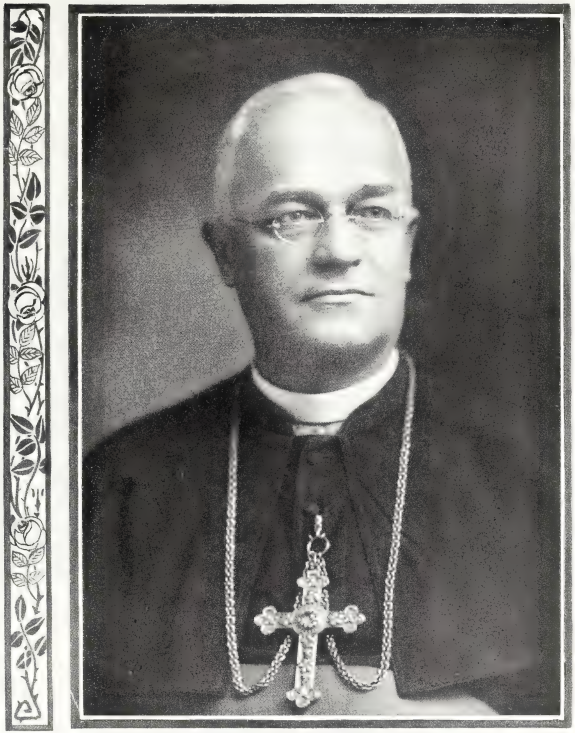
Last in the procession and most important of all, walked the personal representative of the Sovereign Pontiff of the Catholic Church, Archbishop Falconio, Apostolic Delegate to the United States, attended by deacons and acolytes. But in spite of all the honors that have been won by the representative of Pope Pius X., the most noticeable thing about him was his membership in the Franciscan order of monks. For in place of gorgeous gold and purple the papal legate from his biretta and the great fur hood that fell over his shoulders to the end of the train of his cappa magna, was clad in the quiet gray of the Franciscan monk. For when Friar Diomede Falconio took the vows of the priesthood in the Franciscan monastery in western New York in 1866, it meant that no matter how high he might rise in the ranks of the church he

could never cease to be a monk of the order nor wear vestments of any other color than the humble gray.

As the first of the bishops entered, the Cathedral choir, 100 men in the gallery and 100 boys before the sanctuary, burst into the opening chorus, "Ecce Sacerdos Magnus," "Hail to the Great Priest," by Sir Edward Elgar. Slowly the procession filed up the center aisle of the cathedral between 2,000 standing men and women. The bishops and archbishops took their places in the sanctuary and the other clergy occupied a space reserved for them in the body of the church. Another picturesque touch was added to the interesting scene by the presence of over 100 nuns, representing many orders, who sat in the north transept.

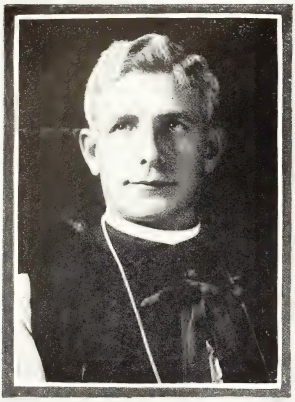
Archbishop Quigley and the Papal Legate, who was to be the Celebrant of the Mass, were seated in high thrones on either side of the main altar, on which were laid the vestments of the Mass. Archbishop Falconio was ceremoniously clothed in the vestments, the introit, "Salve Sancte Parens," was sung, and then the choir broke into a remarkable rendition of the "Kyrie Eleison." The impressive chorus from the "Missa de Angelis" was chanted alternately in the deep bass of the men in the gallery and the clear soprano and alto of the boys at the altar rail.

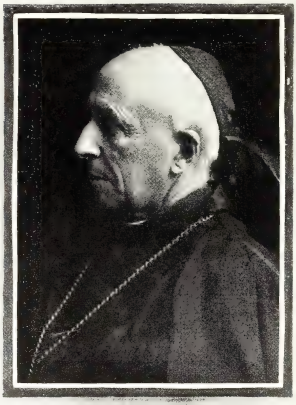
The Most Rev. James H. Blenk, Archbishop of New Orleans, one of the leading orators of the church, who preached with the broad outlook of a high prelate of the Church on its history and destiny in this nation.

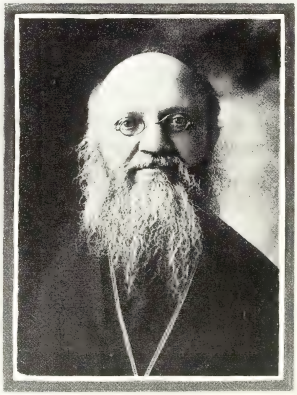


MOST REV. JAMES H. BLENK, D.D.

Archbishop of New Orleans. Member of the Board of Governors of The Catholic Church Extension Society. Sermon, Holy Name Cathedral, Sunday morning, November 15. Sermon, St. Ambrose's church, Sunday at 7:30 P.M.







Rt. Rev. Charles H. Mohr, O.S.B., Ph.D., D.D.
Sermon, Holy Cross church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Vincent Wehrle, O.S.B., D.D.
German sermon, St. Alphonsus' church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Frowinus Conrad, O.S.B., D.D.
German sermon, St. Joseph's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Innocent Wolf, O.S.B., D.D.
Abbot of St. Benedict's Abbey, Atchison, Kansas.

ARCHBISHOP BLENK'S SERMON.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth."—St. Matt. XXVIII, Chap. 19-20, and XIII, 30.

In the lives of a people and nation, as well as in the lives of individuals, great and solemn moments come—moments when we stand in the presence of an all-pervading, all-portentous fact, out of which have grown achievements and circumstances that have left an ineffaceable mark, not only on the individual life, but upon the character and destiny of a nation itself. Such a moment, such a period, came, and has already passed into the history of not a few of our great American dioceses. From every part of this vast Republic prelates and priests and people came either to join in the impressive celebrations of the one hundredth anniversary of these historic sees, or to witness the no less imposing ceremonies and magnificent manifestations of Catholic faith and Catholic life at the laying of some great Cathedral's cornerstone. Those were sights to gladden the hearts of men and arouse the minds to loftiest thoughts. Under the magic spell of fervid and triumphant oratory, the immense throngs lived over again the wonders wrought by willing hands and brave hearts between the building of the first little wooden church and the erection of the stately pile now under construction, or went back to that April day of 1808, when, in response to the appeal of the first Bishop of America, the illustrious John Carroll, of Balti-

more, the Holy See, in its far-reaching wisdom, and building on the foundation of the eternal Church, placed other stones in that immortal edifice, and reiterated the command of its Divine Founder: "Go teach all nations."

It is well for us, my brethren, also on this memorable day to stand for a little while before that great milestone reared upon the foundation laid in that propitious hour, a milestone whereon are recorded the deeds which offer to the thoughtful mind food for meditation—the past with all its struggles, its failures and its victories; the present with its joys and thanksgiving; the future with all its hopes and fears, its boundless possibilities and its divine ideals.

A great hour has sounded in the religious life of the United States—a century of the solid establishment and marvelous extension of the Church. What a vast field opens before us—a hundred years of history, a hundred years in whose course the aspect of the world was changed, and modern civilization has shot out its roots, strong and healthful, as well as dangerous and destructive. A hundred years in whose course human genius advanced with giant strides along the endless career of material progress, and heroic Pontiffs, fearless as they were wise, gave to the needy race the loftiest lessons of Catholic wisdom and virtue. A hundred years that have witnessed the growth and firm establishment of the most powerful empire of freemen that the world has ever known. Here, upon this continent, whose discovery was due to the Catholic sailor, Columbus, and upon which the Catholic Church first planted the Cross of Christ, the vastest and strongest of Republics of all time has gained its growth during that period and attained those splendid proportions which place it in the first rank of the people of the earth. Here in free America, during the century of stirring events of world-wide bearing and significance, from a few thousand we have grown to some sixteen millions of faithful, loyal children of Holy Mother Church, and we have the consciousness from within and most

eloquent testimony from without that during all these years we have stood shoulder to shoulder with our fellow-citizens in the performance of every duty, bringing thereto the eternal principles of justice and of Christian civilization.

And now this centenary year of great flourishing bishoprics; this year of stately pageants and imposing manifestations of vigorous Catholic life and activity; this year of our transition from the status of a missionary country under the supervision of the sacred Congregation of Propaganda, to all the rights, privileges, advantages and duties of a Catholic country immediately under the care and solicitude of the Holy See, this year is still further signalized and made forever memorable by a movement of minds and hearts which has culminated in this magnificently representative gathering of prelates, priests and people. Not since the holding of the Third Plenary Council of Baltimore has the Church of America beheld such an inspiring scene as this. If some whom we should love to see here are absent, we know that in heart and soul they are with us and in full sympathy with our cause—the greatest cause that has ever engaged the mind, stirred the big, true Catholic heart of America, and filled it with the high impulse and lasting enthusiasm that successfully grapple with the most tremendous problems and bring them to a happy issue.

Most Reverend and dear Archbishop Quigley, in the name of this solid assemblage of many different elements, in the name of this vast body instinct with the one doctrine, one law, one virtue, one faith, one love, I salute and thank you. I salute and thank the Very Reverend Doctor Kelley and all those who, with you, have so energetically and with such gratifying success planned the holding of this first Catholic Missionary Congress in your metropolitan city. For in the success of this undertaking lies, in a large measure, for the years to come, the fulfillment of the great divine commission, "Go, teach all nations," and it will succeed, for its purpose is the ever-present and all-absorbing purpose of the Divine Redeemer of mankind, who wishes all men to be saved; it

is the over-mastering purpose of the August Father of Christendom who wants to restore all things in Christ; it is the ruling purpose of every bishop, priest and true Catholic the world over. And so, in God's name, with God's grace and help, we are confident that from this first Catholic Missionary Congress and the succeeding ones in the United States there will go forth and into the hearts of men the Christ-spirit, strong as the flowing tide, leading all to Jesus, who alone is the Healer and the Savior of nations.

Here, then, we have the work paramount, among all the great works to which human effort is bending its fieriest energy. In its intelligent direction, thorough organization and effectiveness, are involved the most sacred interests of Church, country and race.

I fearlessly assert that in the grouping of the famous world events of this centenary year, and for many a year, this Missionary Congress holds the first place for importance and significance. Its end is pre-eminently the work of Christianity. Its unwavering aim, elevated morals, perfection of life, heroism of virtue and the salvation of immortal souls, created into the image and likeness of God.

"For tho' the giant ages heave the hill
  And break the shore, and evermore
Make and break and work their will,
  Tho' world on world in myriads roll
Round us, each with different powers
  And other forms of life than ours,
What know we greater than the soul?
  On God and God-like men we build our trust."

In this sublime work for the salvation of souls, our trust in God's help is founded on His omnipotent love, and on His boundless mercy for us. "The hand of the Lord is not shortened, that it cannot save, neither is His ear heavy that it cannot hear," but,

in the accomplishment of the work, there is needed the consecration of God-like lives of priests and people to the heaven-imposed task, for God uses human means in working out His plans, even the most sacred and dearest to His Heart.

Listen to the pleading of the Redeemer of mankind. It has lost none of its sweetness and infinite tenderness; it comes down to us through the centuries still pulsing with the indescribable love of His Sacred Heart. "The harvest of souls is great, but the laborers are few." When Jesus spoke these words He was surrounded by His apostles only, and a few disciples, but He saw before Him also the immense multitudes eager to hear the message of peace and hope, of life and light He had come to bring to their weary, sin-laden, desolate souls. With infinite compassion and yearning His divine gaze reached out even to the uttermost limits of time, to the consummation of the world; the millions upon millions of souls that were to follow one another here below were under His redeeming love, and His will to save. So many nations, seated in the Valley of the Shadow of Death, shut out from the light of the world; so many enchained by pride, passion and the spirit of darkness, and sighing for a liberator; so many idols to be pulled down and destroyed, and so many altars to be reared to the living God; so many souls destined to a glorious immortality in imminent risk and danger of being eternally lost. At another time, when all the sorrows and woes of the world were upon Him, He cried out: "Let this chalice pass from me!" Now, He turned to His followers and said: "Pray, ye, therefore, the Lord of the harvest, that He send laborers into His harvest."

He would have all that precious harvest of immortal souls gathered in; He would have all the one fold under the one Supreme Shepherd, Peter and his successors. He would have all His followers stand forever by Him, and in all conditions of life and its myriad-fold surroundings, gather with Him those whom the Father had given as His inheritance. This willingness, this

eagerness and constancy in standing by Him and gathering with Him was solemnly declared the unerring test of the true love and devotion to His friends. "He that is not with Me is against Me; He that gathereth not with Me scattereth." He that does not take up this work with me does not feel a deep and steadfast interest in it; does not in the measure of his powers and opportunities promote it; "such a one," says our Divine Lord, "is no friend of Mine; there is no truth in his adoration, no sincerity in his love; his life is a hollow mockery at My divine purpose; his religion is in vain; he is not My child; I am not his God."

Is there any need of further insistence on the universality of the duty of gathering with Christ? In other words, on the necessity for all to possess the missionary spirit—the Spirit of Christ?

No doubt, those who have been chosen by our Lord to be His ambassadors, His representatives, the teachers of His doctrine, and the dispensers of His mysteries, are bound by every solemn tie to the sacred duty of making His work and His will the pathos and passion of their lives. They must be other Christs; they must fulfill the mission on which He has sent them; they must be the light of the world and the salt of the earth; they must be powerful in word and example; they must be able to say, with St. Paul, "I live, but now no longer I; Christ lives in me." His mind enlightens mine, dispelling all the clouds of spiritual darkness from it; His heart ever keeps my own filled with love for Him and zeal for His glory and the salvation of souls, to give Him and to my brother-man a life of utter unselfishness and whole-souled devotion is my life task, my joy and crown. Such is the duty of us priests; such our mission in life. If we prove ourselves unfaithful, woe unto us, and the awful pity of it, too; woe unto those for whom we were to have been Saviors, but became soul-wreckers instead.

But you, too, my brethren of the laity, are trustees of God in the care of souls. Though different in kind, your duty is no less important in its way, and equally imperative.

Christ has enjoined on all alike the love of neighbor. He declared it to be His supreme wish, His law, His testament. Its observance would remove the bitter, cruel wrongs that are a prolific source of the greatest sorrows afflicting mankind today, would take away the cause that menaces us with the hugest calamities. I am referring to the withering, blighting curse of divorce, and to socialism with its train of upheavals and of utter destruction.

In the law laid down by the Savior lies the solution of the conflicts between capital and labor, as well as that of the conservation of happy homes. It contains, moreover, the clear expression of His Divine Will regarding the religious duties of Christians one to another. For, in respect to the material goods of this world, justice is always to be tempered with Christian charity: Evidently when there is question of the highest good —the immortal soul—both justice and charity demand that we exert every effort in its behalf. St. Peter impresses this truth most strongly on the faithful at all times. "But you are a chosen generation," he writes, "a kingly priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His marvelous light."

Truth will not be imprisoned. Like the sun, it must send out its beneficent rays. So true love cannot remain inactive; it will reach out and share its own deep joys with others. "My heart sent forth the good word, I will recount my works to the King," proclaimed David; and the Christian, under the impulse of truth and love, speaks out the brave word at the right moment and is never more happy than when advancing the glory of the Eternal King. But that true word can only be spoken by the true man whose conduct is in perfect harmony with the sublime doctrine he professes.

It were out of place now to enter into the numberless occasions when every Christian is bound to be an apostle of Christ, a missionary of His kingdom, a generous giver of His person

and of his means for the protection and advancement for this cause of man and God. I will not ask you to follow me through the highways and byways and the dismal haunts of sorrow and sin, where the sacred name of Jesus is uttered in curses, but never in prayer. I will not ask you to visit those large territories up and down the land where our scattered Catholics are lost to the Church and to salvation, because there is none to break to them the bread of life, none to lift the hand of Divine pardon and reconciliation over their souls, sick unto death, and their spirits broken and crushed. These and other phases of the work ahead of this Congress will claim its attention and be fully discussed and cared for.

But try with your mind's eye to look out on the world, behold those darksome caves; they look like tombs. Ah! the false philosophy, the pretentious cultures, the forces in revolt against God and against the immortal destiny of the soul, have spared no toil, however wearisome, no effort, however painful, to erect those sepulchres, bidding the world to believe that God and the soul, with its lofty aspirations, high ideals and longings after immortality, are dead and buried, never more to rise again. And souls longing for God and in search of Him go to these sepulchres as the sorrowing Mary went to the tomb of Christ. They, too, cry out, through blinding tears and with despair in the heart, "Who will roll back for us the stone?"

Let us be the good angels to those bewildered, suffering, anguished souls, ever announcing to them the good news: "He is not here; He is risen! He liveth!" Let us be the heralds of this saving truth through our thorough Christian lives, and Christ will truly live, reign and triumph in the hearts of men.

Some one who knew not Christ, and believed not in His divinity, declared, nevertheless, that if he could believe Christ to be God and the Church to be His spouse, his whole life would be one continuous act of loving, faithful service, one unceasing

effort to bring all under the sweet yoke of Christ and into His one sheepfold.

Strong and firm in our belief, we hold, with all the tendrils of our souls, "That this is eternal life; that we know the only true God and Jesus Christ whom He has sent." We believe in the Holy Catholic Church, and in this belief we are one with the generations that have lived and died for Christ, and with Him have won the victor's eternal crown. We are one with the millions who today throughout the world find in this belief their ever-inspiring hope and the supreme consolation of their lives.

We are one with you, oh, great and good men, whose glorious example in this, our own dear land, points ever to the way in which the followers of Christ must walk.

We could not forget, on an occasion like this, to recall the dangers, the toils, the sufferings of our early pioneer missionaries and of those who took up the work after them.

With souls filled with the sublime faith and courage of martyrs, these Soldiers of Christ bore onward the cross, defying the terrors of the unknown wilderness, scorning danger and death itself, standing bravely wherever there were sufferings to be solaced, perils to be shared, snatching souls from the darkness of error and ignorance and sin, and watering the land with their blood from the Atlantic to the banks of the Mississippi, to the shores of the Pacific. Everywhere they stood in poverty, self-sacrifice and self-denial, that the children of the kingdom might be fed on the bread of eternal life; everywhere they sought to erect Christian homes and build up a priesthood and laity which would be the surest safeguard of their own precious inheritance from Christ and the strongest bulwark of this land of the free and the home of the brave.

The world, indeed, owes to the Catholic Church a debt that all just men acknowledge, whatever their nationality, whatever their religion.

From the moment that the Savior of the world, two thousand

years ago, gave her His divine commission, she has been the great leader, the depositary of truth, the tender mother, the counselor of the afflicted, the support of the poor, the refuge of the forsaken. Her priests have carried to all nations the word of God and the light of Christianity. The Church has fostered the arts and sciences and spread their teachings. She saved the civilization of the world in those ages when it would have been engulfed by the rising tide of barbarism, "riding alone," as a non-Catholic writer says, "amid the darkness and the tempest of the deluge beneath which all the great works of ancient power and wisdom lay entombed, and bearing within her that germ from which the second and more glorious civilization was to spring."

That Church has become great and strong and mighty on the free soil of America. From the cradle to the grave, the Church occupies such a prominent place in so many millions of individual lives in this country that it becomes indeed a vital part in the life of the commonwealth, a great, inspiring, strengthening, uplifting moral force, sending out its broadening and beneficent influence to uplift and conserve the basic principles upon which this Republic is grounded. More than this: standing guard with sleepless vigilance over the beauty and sacredness of family life, the holiness and indissolubility of the marriage bond, she upholds the fabric of the State and of Government and of society, insisting upon the preservation of the home on which the stability of government and law and order must rest. To rear up the grandest types of Christian citizenship, imbued with love for God and country and respect for law and order and the Constitution, which has guaranteed us such benefits and rights, is her work in a civil way; to win for God immortal souls among all conditions and classes and races, to lead them ever onward, higher and upward in the paths of Christian life and action, to the eternal source and fountain of all truth and purity and knowledge, is the mission entrusted to her by her Divine Founder, from which mission she has never swerved since Christ said to Peter: "Thou art Peter, and

upon this rock I will build my Church;" "Feed my lambs, feed my sheep."

New forces are ever at work in the lives of men and nations, but the Catholic Church abides and her bishops and priests and laity, each in a special way, continue to apply the principles laid down by Him who is infinite rectitude, infinite holiness and the Supreme Founder of all law and order. At its head today is a chief whose genius and wisdom, faith and piety, attract the attention of the world. In the loftiness of his ideas, and the grandeur of his life and deeds, Pius X. stands the leader whom God has destined to great achievements in the history and spiritual progress of the world.

This century is pregnant with great events, and the march of humanity, under the guidance of the Church of God, will quicken under divine inspiration. Are we going to prove ourselves equal to the divine trust imposed in us? Are we going to work resolutely for the furtherance of the objects and aims of this great Congress? Are we ready and willing to realize the higher and more pressing responsibilities that have, in the providence of God, come to us with the richer opportunities gained through the struggles and the victories of the past?

Shall we, with the strengthening grace of God, do all that in us lies to spread the kingdom of light throughout the land; aye, and throughout the world, unto every home and into every soul longing for the supreme gift of Eternal Life? From North and South, from East and West, we have come hither, venerable pontiffs, zealous pastors, devoted laity, to make answer before the world and to send the answer, warm with our hearts' blood, into the very presence of the Eternal Shepherd of our souls: "Thou hast the words of eternal life. And we have believed and have known, that Thou art Christ, the son of God." We will continue to believe in Thee, to spread Thy kingdom, to build temples in Thy honor, to forget ourselves and live for Thee, to adore Thee, to serve Thee, and, lifting up with fearless hand the noble stand-

ard of Thy Church, we shall find under its folds, honor, civilization, glory, freedom, life, salvation and eternity.

Following the sermon the Ordinary of the Mass was again taken up and proceeded until the benediction, when the message of Pope Pius X. was read in both Latin and English and the Papal Benediction, carrying with it an indulgence of 100 days, was conferred by Archbishop Falconio upon the reverently kneeling throng.

At the conclusion of the Mass the congregation rose to sing the recessional, the jubilee hymn of Pope Pius, "Long Live the Pope," after which the choir boys, priests, and prelates marched down the center aisle of the Cathedral and back to the parish house by the same route used by the opening procession.

The officers of the Mass were as follows:

Deacon of honor—The Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission house of Washington, and the Very Rev. A. E. Burke, D. D., President of the Catholic Church Extension Society of Canada.

Assistant priest—The Rev. M. J. FitzSimmons, rector of the Holy Name Cathedral.

Deacon—The Rev. E. Hoban, D. D., assistant chancellor of the Chicago archdiocese.

Master of ceremonies—The Rev. Dennis J. Dunne, D. D.

Assistant masters of ceremonies—The Rev. F. A. Purcell, D. D., rector of the Cathedral college, and the Rev. Joseph Phelan.

Deacons to the Archbishop of Chicago—The Very Rev. W. H. Ketcham of Washington, Director of the Bureau of

Indian Missions, and the Very Rev. John E. Burke of New York, Director of the Bureau of Negro Missions.

Archbishop's cross bearer—The Rev. Christian Rempe.

Musical director—Prof. B. H. Wortmann.

At the close of the Mass at 2 o'clock, the visiting prelates and the priests who are entertaining them during their visit to Chicago were given a luncheon by Archbishop Quigley in the assembly hall of the cathedral school.

The eventful day reached a spectacular climax when at 7:30 o'clock in the evening services were begun in eighty-six of the churches of Chicago, at each of which some abbot, bishop, monsignore, archbishop, or distinguished priest delivered a sermon on the same subject, "The Missionary Spirit."

It is estimated that between 150,000 and 200,000 people in the one city were thus simultaneously aroused by the most eloquent speakers of the church to an appreciation of the meaning and importance of the Congress.

The place of honor for the evening, the pulpit at the Cathedral of the Holy Name, was given to the Most Rev. Fergus Patrick McEvay, D. D., Archbishop of Toronto, Canada. The religious services at the Cathedral were solemn pontifical vespers and benediction, celebrated by Archbishop Quigley, and the conferring of the Papal Benediction by Archbishop Falconio. A letter conveying the good wishes of Pope Pius X. to the Congress was read by the Very Rev. Francis Clement Kelley, D. D.

From the Most Rev. Diomede Falconio, D. D., Archbishop of Larissa, Apostolic Delegate of His Holiness Pope Pius X to the United States.

To the Very Rev. Francis Clement Kelley, D. D., LL. D., the First Missionary Congress of America, and the Catholic Church Extension Society.

By a letter, dated Sept. the 5th, 1908, No. 31965, His Eminence Cardinal Merry del Val informed me that His Holiness, Pope Pius the Tenth, has commissioned me to present, in his name, to the First American Missionary Congress, and to the Catholic Church Extension Society, his congratulations, and at the same time to impart his Apostolic Benediction to the Congress, to the Catholic Church Extension Society, and to all friends and benefactors, of this great movement.

This duty, laid upon me by the Sovereign Pontiff, is indeed an agreeable one. Since that marvelous day, upon which Christ Jesus our Lord bade His disciples go forth unto the uttermost bounds of the earth, to carry the message of salvation and to announce the Kingdom of God, it has been the singular prerogative of our Holy Church to bless and send her children on the self-same errand. In every age, Holy Church has armed her soldiers, not indeed with might and power, but with the sign of the Cross and the gift of faith. To no chosen people has she sent her missionaries, but to every race under heaven. She sent them into Rome and Greece, in the days of old, when the pride of life was intellect; she sent them into distant Asia, where life was the measure of ease and comfort; she sent them into the Northern wilds and fastnesses, where life was blood and war. Those heroes of God conquered! Of the Roman, they made the saint, and strengthened the martyr; of the slothful Asiatic, they made the very "athlete of God"; of your own Northern forefathers, they made the messengers of grace, who stopped not at the course of rivers, nor halted at the mountain ranges, but hastened on to carry the good tidings of great joy.

And so, in this fair land of America, where the pioneer priests and missionaries made of the savage, the "lily of the Mohawks," the same divine energy has been felt, and we find its glorious result, in this first American Missionary Congress, assembled here in Chicago, to-day, under the auspices of the Catholic Church Extension Society. Like the Pentecostal fire, it has come as a mighty wind, and thanks to our God, it has found a noble and ready response. Clergy and laity, here united in true fraternal and Christian spirit, are all filled with the same ambition, to spread our Holy Church, to enlarge the bounds of the Kingdom of God, and to bring the tidings of joy to our scattered brethren, as well as to the stranger without the gate.

CATHOLIC MISSIONARY CONGRESS AT CHICAGO.
Archbishop Diomede Falconio, Papal Legate, and Deacons of Honor, the Very Rev. A. P. Doyle, C.S.P., and the Very Rev. Jno. Willms, C.S.Sp.

Rt. Rev. Henry Joseph Richter, D.D.,
Officiates St. Augustine's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Nicholas C. Matz, D.D., Bishop of Denver. Officiates St. Henry's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Camillus Paul Maes, D.D.,
Member Board of Governors.

Rt. Rev. Alex. J. McGavick, D.D., Bishop-Auxiliary of Chicago.

We feel that God has indeed blessed the Catholic Church Extension Society for this great undertaking, and we pray that the spirit of love and faith may be carried by the members of the Society throughout the length and breadth of the land, so that America, in its youthful life and vigor, may take up the battle of the Cross, and win untold thousands of souls in Christ Jesus.

Our Holy Father, Pope Pius the Tenth, has purposed to himself to restore all things in Christ, and the Catholic Church Extension Society is nobly assisting Him in this chosen work. He therefore looks upon this first American Missionary Congress with paternal love. For this reason, as well as to give you a pledge of his high consideration, he has commissioned me to convey to this Missionary Congress and to the Church Extension Society, his congratulations, and at the same time he has authorized me as his personal representative to impart to you his Apostolic Benediction.

May that Spirit, which energized Peter, the first Vicar of Christ, and which still abides with his successor, Pius, remain with you forever.

The deacons of honor to the papal legate were the Very Rev. A. E. Burke, D. D., president of the Catholic Church Extension Society of Canada, and the Rev. Dr. Kidd, secretary of the archdiocese of Toronto. The assistant priest was the Rev. M. J. FitzSimmons; the deacon, the Rev. Francis O'Brien; the sub-deacon, the Rev. Christian Rempe; the chanters in cope, the Rev. A. Wolfgarten and the Rev. E. Hoban, D. D.

Archbishop McEvay reviewed the history of the early French and Spanish missionaries who had carried the faith through the wilderness and girdled unknown savage seas with their missions, and then declared that tasks as great, as difficult, and as certain of eternal reward awaited the soldiers of the church today.

SERMON OF THE MOST REV. FERGUS P. McEVAY, D. D.

Archbishop of Toronto, Canada.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

"The harvest indeed is great, but the laborers are few. Pray, therefore, the Lord of the harvest that He may send laborers into the harvest."—St. Luke, Chap. X, 2nd Verse.

Your Excellency, Most Reverend Archbishops, Reverend Fathers and Dear Brethren:

The missionary spirit in the Catholic Church began with its Divine Founder, the Son of God Himself, whose life is summed up by the inspired evangelist, saying that "He went about doing good." To continue His good work He selected the Twelve Apostles and commanded them to go forth and preach the Gospel to every creature. He sent the Holy Ghost, the Spirit of Truth, not to the world, but to the Church, because he loved the Church and delivered Himself up for it, that it may be holy and without blemish. To assist the Twelve Apostles he sent the seventy-two disciples, sent them before His face, two and two, into the cities and places whither He was to come. And St. Paul, the great apostle of the Gentiles, in his epistle to the Romans, tells us that "faith comes by hearing and hearing by the Word of Christ," and we know that without faith it is impossible to please God, and the Apostle insists on the authorized teachers being sent to preach this Word of God. How shall they call on Him in whom they do not believe? How can they believe in Him of whom they have not heard? How can they hear of Him, except they are sent preachers, and how can they preach except they be sent? And so, my friends, from the days of the Pentecost down to the present time the Catholic Church has been ever faithful to the Commission given by her Divine Founder, to

MOST REV. FERGUS PATRICK McEVAY, D.D.

Archbishop of Toronto. A Founder and Director of The Catholic Church Extension Society of Canada. Sermon, Holy Name Cathedral, Sunday evening, November 15.

Rt. Rev. Emile J. Legal, O.M.L., D.D.
Sermon in French, St. John the Baptist church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Thomas O'Gorman, D.D.
Sermon, St. Bridget's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Francis S. Chatard, D.D.
Bishop of Indianapolis. Represents the Diocese.

Rt. Rev. Van de Vyver, D.D.,
Celebrant Low Mass, 8 o'clock, Sunday, St. John Berchman's church, Belgian sermon. Officiates and English sermon, Blessed Sacrament church, Sunday, Nov. 15, 7:30 P.M.

"go forth and teach the nations." And, as a matter of fact, every nation that was ever converted and Christianized must trace its conversion to the missionaries sent forth by the Head of the Church, the See of Rome. For instance, we read about St. Dionysius being sent to France, St. Boniface to Germany, St. Augustine to England, St. Columbkille to Scotland, and St. Patrick to Ireland, and, later down, about St. Francis Xavier being sent to Japan, to Malacca and Hindustan.

And we know that the first churches and schools and institutions built in America were built by the early missionaries, who, in their poverty and privations, did wonderful things for God. These men left their homes and their country and plunged into the wild and vast forests of America, and many of them, like Fathers Breboeuf and Lallemant, were put to death by the fierce red men and suffered a martyrdom for the faith; others, like Father Marquette, died in the lonely forest. There was no brother priest to give him a parting absolution, no requiem Mass was said or sung and no relatives or friends were present to mourn or pray around his tomb. Brave men were these early missionaries, and their example should not be forgotten, because they brought honor and glory and renown to the Church of God in this new country in which we live. And, thank God, my brethren, that all the heroes and saints have not passed away! There are always missionaries in the Church of God. They can be found in all nations and in all centuries, for the charity of Christ urges them on and they fight with weapons that are not carnal and they conquer in the Sign of the Cross. We have today in this material age in which we live these missionaries away in the deserts of Africa, in the cold regions of Alaska and Yukon; many still have to travel on foot or on horseback, in the canoes or the sleds, and when night comes they stand these long nights in the lonely forest and among the wild beasts as best they can. They are deprived frequently and generally of the ordinary necessaries of life and they suffer untold hard-

ships in their long and tedious journeys. We had such a man present this morning in this sanctuary, old Father Lacombe, an old missionary over eighty years of age, who has spent his life in the great lone land in the far northern and western Canada, laboring in the interests of the Indian and the half-breed, fighting for these people; loving them, whether savage or civilized; whether they were pagan or Christianized, he was always their friend and always exercised a marvelous influence over them. And, my dear friends, as a rule, these men are surrounded with many enemies and few friends, but, having this spirit of Christ in their hearts, they have feared not, because the Divine Master whispers to them, as he did to the apostles of old, "It is I; be not afraid, be of good heart." And then the harvest is so vast, so great, and the laborers so few. Think, my brethren, of that vast harvest of souls. Take the Indians and the half-breeds and, in many places, the colored people, the careless Catholics, the thousands of people who are coming to our shores, the millions of people outside the Church, all waiting for some one to come to them to preach the Gospel and to break for them the Bread of Life. The multitude waiting! The harvest is great; human souls, men, women, children, made to the image and likeness of God, and redeemed by the blood of Christ, all anxious, or many of them anxious, to receive the great truths of the Gospel, if only the laborers were present to present them in the proper way. No wonder our blessed Lord said long ago, "Behold! Lift up your eyes and see the countries; they are already white to harvest." And so, my dear brethren, lift up your eyes and see these vast countries of the United States and Canada. Behold them with the thousands of people coming from all parts of the world, to live in these countries; see the vast progress, material progress, and liberty enjoyed in these countries. No wonder the people leave the old countries and flock to our shores. People come to make homes for themselves and their families—a people who say to

us, like Ruth of old, "Thy people shall be my people and thy God my God." Behold these vast countries; no countries in the world, at the present time, where people have grander opportunities of doing good. The Church, to a great extent, is free to carry on her work as she wishes; the children of the Church enjoy much liberty denied them in other places. Surely the Lord has been kind to us. He has surrounded us with many advantages, and now, my dear friends, he entrusts us with the grandest of all work, the work of extending the Kingdom of Christ upon earth, the work of saving immortal souls, the work of securing heaven for our fellow men. Not only does he entrust us with this work, but he also gives us the means to accomplish it, because God always supplies the means when he wishes a people to do a certain work, and the question tonight that each one of you should ask himself or herself is this: Will we rise to the occasion? Will we respond to the call and to the will of God? Will we prove ourselves grateful children of Holy Mother Church? I know some people say, they are not called to be missionaries, they are not bound to bring the Gospel Truth to their fellow man; they are not bound to look after the souls of their neighbors; they, in a word, say they are not their brother's keeper. It is well, therefore, to remember that there are many ways of helping in the great cause. You remember how Moses gained the battle, although he wasn't at all in the thick of the fight. We are told that he took the rod of God, that he ascended to the top of the hill and whenever he raised up his hands and held aloft the rod of God Israel overcame, and when he let his hands down Amelech overcame, the enemy. And when his hands were heavy Aaron and Ur came, one on either side, and lifted up the hands of the great lawgiver and kept aloft the rod of God and in that way Moses won the battle for the people of God. And so, my brethren, in the battle for souls, all can help, all should help, all can join in the prayer to the Lord to send laborers to labor in that vast harvest. Not only

is the harvest great, but also are the laborers few. We are told, on good authority, that today in the United States at least fifteen hundred priests are required to meet the present demand. And, judging from the vastness of the harvest and the number of laborers, it seems to be a moderate estimate. In Canada we are even worse off, in proportion to population. The population is much more scattered; we would require at least three hundred priests to meet the difficulties of the present time, not to mention the thousands of people that are flocking in every year to increase the demand.

I know also some people say, "Why not convert them with the press, or with Bibles, or with tracts, or with books?" These are all right in their place, my brethren, but they never convert a people, they never have converted a people, and they never will convert a people. There is only one way to convert a people and that is God's way; God's way is perfectly clear, no misunderstanding of it at all, "Pray ye, therefore, the Lord of the harvest, that he send laborers into the harvest." That is God's way and there is not any other way, and, hence it is, that to succeed, to meet the difficulties, we must pray and we must get the laborers. Remember, the Master owns the harvest, that multitude of human souls; he bought them or purchased them at a very high price, the last drop of his blood; the harvest is his; he created the souls and he redeemed the souls. So that there can be no doubt at all about his ownership of them. Owning these immortal souls, he surely has the right to say who the laborers will be, who will be entrusted with them. They are the most glorious things on earth to place in the trust of any people—immortal souls, glorious, noble, beautiful, made to the image and likeness of God, and destined to last forever. And therefore the Lord must send the laborers and nobody else. It makes no difference whatever how talented a man may be, how virtuous he may be, how zealous he may be, he has no business under heaven in aspiring to the priesthood, except first he is called

by God Himself. No man has a right to aspire to that honor and no bishop has a right to ordain any man, except it is first settled, reasonably, that he has received his call from God on high. "Therefore, pray ye the Lord of the harvest that he send laborers into the harvest." Even in the old law God selected the priesthood from a certain tribe. In the new law he does not confine himself to any particular nation or family, but he still makes the choice, and although the apostles left all things to follow the Master, nevertheless, he told them, "You have not chosen Me, but I have chosen you, and I have appointed you." And so St. Paul says, "Let no man take this honor to himself, except he that is called by God, as Aaron was." How are we to discover whether God has called the young man or not? Is it the business of the parent? No. They cannot decide that important question. There is only one man in the world, practically, that is in this position to decide whether a young man is so called or not, and that is the confessor of the subject aspiring to the holy priesthood. Others can give certain signs and indications and marks, but when it comes to the last analysis, it is the duty of the confessor to decide, before God, with his knowledge of human souls and the workings of Christ in these souls, to decide whether the young man is called to the priesthood or he is not called. I say it is the duty of the confessor to decide, and it is the duty of the young man to abide by that decision. But once that is settled, as far as we can settle things humanly, then comes the duty of the parents and the friends, and, in fact, of all Catholic people, to help, if necessary, the young man to attain that high and holy office. Why should all Catholics help in this work? Why should they not help? Every Catholic knows, if he has any faith at all, that, no matter how degraded he may become, no matter how contagious a disease he may have, no matter how loathsome the prison he may be confined in, no matter how great the danger there may be in reaching him, there is always one friend that

he can count on, one friend that he can trust with all his secrets, one friend that will lay down his life if necessary to bring him the consolations and blessings of religion, and that friend, as you know, is the Catholic priest of God. Hence, it is a good investment for every Catholic to increase the number of these friends, so that, not only he may have the advantage of them in these difficulties, but also that his neighbor may have the like advantage. Not only that, my friends, but every citizen could reasonably help in the work of increasing the members of the priesthood, because the duty of the priest is to give Caesar what belongs to Caesar, to give to the State what belongs to the State. Now, all good citizens must admit that the safety of the State depends on the virtue of its citizens. The sanctity of the home, the protection of the marriage tie, the rights of life and property, the giving of Christian education to the rising generation, the rights of capital and labor, the duties of having in public and private life, decency, honesty, sobriety, the upholding of law and order and public officers in the State, all citizens must admit that these are very important factors in the well-being of any country, and all these things, my dear friends, it is the duty of the priest to teach, because he teaches the rights of the State, and the rights of the Church, and the rights of God, and the rights of man. And hence it is that he becomes a power for good in any locality in which he is placed. Take, as an example, my dear brethren, the great city in which we are tonight, with its thousands of foreign-born population; what organization is able to deal with these people in a satisfactory manner, to speak their language, to understand their customs, to make allowances for their peculiarities and their nationalities, to train them in their own language, as far as possible and as necessary, to be law-abiding citizens and Christians. There is only one power that can do that and that power belongs to the members of the priesthood of the Church of Jesus Christ. We might descend, if we wanted to, in this

material age, to the material argument. Take the magnificent churches, schools, institutions, and different things that you have in the city for the honor and glory of God and the care of your fellow creatures who, after all, had to bear the great burden in all these things. Was it not a member of that priesthood? And, notwithstanding the rapidity of your growth, in the material line, in this city, I think it will be admitted that the Catholic Church has kept pace, and, no matter how fast you went, that the Church went along, too, and so that, whether it is material or whether it is spiritual, it is easy to show that the priest is a great benefit to the State as well as to the Church, and therefore that every fair-minded citizen can, if he wishes, join in a great work like this, in increasing the priesthood in the Church of Christ. However, the question is, What are we going to do, after all, to help in this work? How can we help it on? We can all help it, as I said before, by prayer, by good example, and by giving financially as far as our means will allow. God selects his priests, very often, from families that are not blessed with this world's goods, and I might go further and say that it is very seldom that he selects them from the families that are rich. And hence it is that all can join in helping to increase these laborers, that they may go forth into the harvest. You have not far to go, my dear brethren, in this city of Chicago, to help in that great cause. Your zealous Archbishop and priests have shown us all a magnificent example by taking up this great work of Extension. You have only to consult any of the pastors or the priests or those connected with the work, and they will direct you as to the best means, in a practical way, of helping on the good cause. In Canada we show our appreciation of this magnificent organization by striving, as far as we can, to build up one on the same lines, and we hope, my dear friends, we have reason to hope, with the kindness and generosity we have met with so far, that the efforts will be crowned with success. After all, my dear friends, they

are sure to be granted, if we do our part. It is God's work, It is a work that there can be no doubt about at all of it being a good work, a work pleasing to God, to His Holy Mother, to His angels and to His saints. We have the approval of our Holy Father, Pius X, the Vicar of Christ, who is laboring so zealously to "restore all things in Christ." We have present his illustrious representative, the Apostolic Delegate, to represent the Holy Father and to give the Apostolic Benediction. We have, I may add, too, the sanction of the Apostolic Delegate, who represents the Holy Father in Canada. We have a number of archbishops and bishops and clergy, and thousands of laymen, faithful, honest, generous, laymen who are very much in earnest in this cause, and, therefore, with the assistance of all combined, especially with the prayer and the good example, everything will then follow, we will have more vocations, because, after all, while the Church requires many things in both countries, once we get the supply of zealous priests then everything soon follows, the churches and the schools and the institutions will soon follow. So that the great point at the present time is to get more laborers to go into the vineyard of the Lord. Therefore, my friends, let us join in this good work; let us be grateful to God for the great gift of faith that He has given us, and let us be anxious to share that faith with our fellow man. Let us strive to be worthy members of the grand old missionary church, the Church of Christ; let us strive to bring others into the fold, that there may be one fold and one Shepherd; let us strive to gain the everlasting reward that is attached to the good works and to bring into the Kingdom of God these other souls that are waiting for some help to bring them along, so that all may meet in that Eternal Kingdom where we are told the souls of the saints are at rest and everlasting joy is on their heads, and where I hope and trust and pray that we may all come and appear before our God. Amen.

MONDAY, NOVEMBER 16,

Morning Session

Session called to order at 10 o'clock, A. M., His Grace, the Archbishop of Chicago, presiding.

ARCHBISHOP QUIGLEY: The Congress will now please come to order, and I invite His Excellency, the Apostolic Delgate, Special Delegate to the Congress from our Holy Father Pius X, to open our proceedings this morning with prayer.

OPENING PRAYER.

MOST REV. DIOMEDE FALCONIO, D. D.: Our Father Who art in Heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done on earth, as it is in heaven;

THE CONGRESS: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; lead us not into temptation. But deliver us from evil. Amen.

MOST REV. DIOMEDE FALCONIO, D. D.: Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

MOST REV. DIOMEDE FALCONIO, D. D.: Glory to the Father, and to the Son, and to the Holy Ghost.

THE CONGRESS: As it was in the beginning, is now, and ever shall be, world without end. Amen.

OPENING CHORUS BY THE STUDENTS OF THE CATHEDRAL COLLEGE.

THE UNIVERSAL PAPAL HYMN

LONG LIVE THE POPE.

Hymn for the Pope.

Words by Rev. HUGH T. HENRY, *Litt.D.* Music by H. G. GANSS.

Maestoso.

f

1. Long live the Pope! His prais - es sound A - gain and yet a - gain:
2. Be - leaguered by the foes of earth, Be - set by hosts of hell,
3. His sig - net is the Fish - er-man's, No scep - tre does he bear;
4. Then raise the chant, with heart and voice, In church and school and home:

His rule is o - ver space and time; His throne the hearts of men:
He guards the loy - al flock of Christ, A watch-ful sen - ti - nel:
In meek and low - ly maj - es - ty He rules from Pe - ter's Chair:
"Long live the Shep - herd of the Flock! Long live the Pope of Rome!"

All hail! the Shep-herd-King of Rome, The theme of lov - ing song:
And yet, a - mid the din and strife, The clash of mace and sword,
And yet from ev - 'ry tribe and tongue, From ev - 'ry clime and zone,
Al - might - y Fa - ther, bless his work, Pro - tect him in his ways,

rit.

Let all the earth his glo - ry sing, And heav'n the strain pro - long,—
He bears a - lone the shep-herd-staff, This cham - pion of the Lord,—
Three hun-dred mill - ion voic - es sing, The glo - ry of his throne,—
Re - ceive his prayers, ful - fil his hopes, And grant him "length of days!"—

a tempo.

Let all the earth his glo - ry sing, And heav'n the strain pro-long.
He bears a - lone the shep-herd-staff, This cham-pion of the Lord.
Three hun-dred mill - ion voic - es sing, The glo - ry of his throne.
Re - ceive his prayers, ful - fil his hopes, And grant him "length of days."

Copyright, 1908, by Rev. H. G. Ganss.

Published by J. Fisher & Bro., New York.

MOST REV. JAMES E. QUIGLEY, D.D.

Archbishop of Chicago; Chairman of the Board of Governors of The Catholic Church Extension Society. Presides, and will address morning session, Monday, November 16.

Photograph. Copyright 1908, by LaVeccha.

BOYS' CHOIR—CATHEDRAL COLLEGE.
Sang the Universal Papal Hymn at the Opening of the Congress.

Archbishop Quigley: The President of the Church Extension Society of the United States will now read for you the programme of this first session and explain to you each number on the programme, Dr. Kelley.

Very Rev. Francis C. Kelley, D. D., LL. D.: Your Excellency, Your Grace, Most Reverend and Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen: The following are the announcements for the opening of the Congress:

Delegates arriving with credentials will kindly see the Secretary of the Congress at his desk on that (indicating the right) side of the hall, as soon as possible so as to receive their badges. When delegates have received badges they need not present tickets at the ordinary sessions of the Congress. The badges will admit to everything with the single exception of the Mass Meeting on Wednesday night. Even delegates will have to procure tickets for that meeting, but on presentation of their credentials or their badges to the Secretary the tickets will be handed to them, not only for themselves, but also for friends, at least for one or two friends.

The Chapel Car has arrived in Chicago and is on the Illinois Central tracks at Twelfth street.

On the top floor of the building, in the officers' room, the official photographer of the Congress is stationed, and all Bishops and preachers are requested to visit the room and to have a photograph taken without expense to them. These photographs are to be gathered into an album and presented to the Holy Father with the full records of this Congress.

Tonight there will be a reception at the Congress Annex Hotel, in the banquet room. The reception will be given

under the auspices of the Catholic Woman's League and the Ladies' Auxiliary of the Church Extension Society in Chicago. All the delegates and their friends are invited to attend the reception without any formal invitation more than I have given here. You are asked to come to the reception before 9 o'clock; indeed, we would prefer to have all come as early as possible.

A mistake has been made in the Official Programme of the Congress by leaving out the address of Mr. Hynes, which will take place this morning. The mistake was entirely due to an error in compiling manuscript for the printer.

Tomorrow evening there will be no session of the Congress itself, but there will be a meeting of the Board of Governors of the Catholic Church Extension Society, to which the visiting prelates are invited. This meeting will be held in the Woman's Temple Building, in the hall, at the corner of Monroe and LaSalle streets.

This morning, after the addresses of the Most Reverend Apostolic Delegate and the Most Reverend Archbishop of Chicago, the papers for the Congress will open with the address of Mr. Hynes—Mr. William J. Hynes, of Chicago—which will be followed by a paper on "The Propagation of the Faith," read by the Rev. John J. Dunn, Director of the Society for the Propagation of the Faith in the Archdiocese of New York. Father Dunn comes to replace Monsignor Freri, who is ill and whose doctor has forbidden him to leave New York.

It will be followed by a paper on "The Work of the Holy Childhood," by the Very Rev. John Willms, Director-General of the Work in the United States, and a paper on "Mission

Colleges," by the Very Rev. Dr. Burke, President of The Catholic Church Extension Society of Canada.

The first papers will mark this session as devoted to foreign missions. There will be no discussion of papers until all have been read. After the papers have been read you are invited to participate in a discussion on foreign missions and missionary colleges. No other topic for discussion should be brought in today.

OPENING ADDRESS

By Most Rev. James Edward Quigley, D. D., Archbishop of Chicago.

The reasons and object of this Missionary Congress and its opportuneness at this time are tersely and comprehensively summed up and set forth in the following words which I quote from the call or invitation sent out by the officers of the Catholic Church Extension Society of the U. S. A., under whose auspices the Congress is held:

"To mark the change of the Church in North America from missionary conditions to its full share in the efforts of the Church Universal by striking the note of unselfishness clearly and forcibly.

"To crystallize the missionary sentiment now being awakened in the Catholic clergy and people, to the end that all may realize their common duty of preserving and extending the Church of Christ. To study missionary conditions and plan for their improvement.

"To pledge to the Holy Father America's loyal support and active co-operation in the mighty task of restoring all things in Christ."

As expressed in the first of these points, the Church in America, by Pontifical Act, is at the beginning of a new era in its history. It is practically only one hundred years old, yet it has reached its majority. The old order of things is changed and a new order established. It passes from the jurisdiction and tute-

lage of the great missionary organization known as the Sacred Congregation de Propaganda Fide, and takes its stand among the bright galaxy of fully organized and equipped hierarchical unities of the world-wide Church of God, that encircle and glorify the throne of the Vicar of Christ, the successor of the Prince of the Apostles, Pope Pius X. It has covered the whole land of its birth and growth with its network of provinces and dioceses and parishes; developed its own legislation and customs; taken on a character of its own; become conscious of its own mission and destiny; and full of a strength and courage born of the air and free institutions of the land whence it derives its name, is prepared to go forth conquering and to conquer in the cause of Christ.

This Congress is called at this time to give us occasion to study our duties and responsibilities as a hierarchical unity and national Church in the closer intimacy of government, association and affection, with Himself and the Church Universal, to which we have been advanced by the Sovereign Pontiff. These duties and responsibilities are well expressed in the second and third of the reasons given for the call of this Congress—to crystallize the missionary sentiment now being awakened in the Catholic clergy and people, to the end that all may realize their common duty of preserving and extending the Church of Christ, to study missionary conditions and plan for their improvement, and to pledge to the Holy Father America's loyal support and active co-operation in the work which Pius X has made the special aim of his Pontificate, "restaurare omnia in Christo"—to restore all things in Christ.

For the whole Church and for each individual part of it, this co-operation shows itself in a two-fold activity, one internal, one external. We should be worse than the unbeliever if we did not have a care for our own household. We should be less than Catholic were we not present in every field where the battle of Christ is being fought. In a word, we must restore all things in Christ at home, and we must co-operate with the whole Church

under the leadership of the Supreme Pontiff in building it up abroad, even unto the uttermost parts of the earth. We must remain actively a missionary Church at home and abroad; we must cultivate in all our people, even in the little child at its mother's knee, and in the school, a solicitude for all the churches; not only for the parish church or great Cathedral at our doors, but for the rudest hut or humblest chapel that some far-off missionary has made the home of the altar, and the Blessed Sacrament, and the gospel of Christ. This is the meaning for us of America of that notable document of recent date beginning with the words "Sapienti Consilio," by which it will be quoted till the end of time. By virtue of it, North America, from the Gulf of Mexico and the Rio Grande del Norte to the most northern confines of the Dominion of Canada, ceases to be a missionary land, a "Terra missionis," but only in a passive sense. In an active sense it becomes on the map of the Church a "Provincia Sanctæ Sedis," a province of the Holy See, and takes its place in the ranks of the great missionary countries from which the Holy See recruits its missionaries and resources for the propagation and preservation of the faith in the regions remaining under the jurisdiction of that great missionary agency, the Sacred Congregation de Propaganda Fide. Henceforth, the missionary spirit will be poured out upon our young men and young woman, and they shall go forth into the whole world to spread the gospel of Jesus Christ, marching bravely to the hardships, trials and martyrdoms which, from the beginning, have been the lot of the Apostles of the Kingdom of Christ. Henceforth, the same missionary spirit will prompt those of us who cannot go forth to the work of the Apostolate to seek the reward of the Apostle, by giving of our substance cheerfully and unselfishly for the cause for which the Apostle gives his being and his life. This is our hope. This is our prayer. This is the end aimed at by the promoters of this First American Catholic Missionary Congress.

With a heart, then, full of gratitude to God, in whose cause and in whose name we are assembled, I greet you all, bishop,

priest and layman, and bid you welcome to this First American Catholic Missionary Congress.

For years, what is now a reality before our eyes, has been the prayer of many zealous souls at home and abroad. The struggling missionary in far-off pagan lands, the needy bishop and priest in the less-favored parts of our own land, have longed for this day, when the young Church of America, so progressive, so prosperous, so generous in every good and noble cause, should awaken to a fuller sense of its obligations toward them, and communicate with them in their poverty and tribulations, of the riches, spiritual and temporal, with which God has blessed us. The enthusiasm with which bishop, priest and layman, everywhere, have responded to the call to this Congress tells that the prayers of our brethren in the far-off missionary fields have been heard, that the missionary spirit is upon us and beginning to move us as never before.

As if in preparation for it, every department of missionary activity has been carefully organized. Every field of missionary effort has been placed in charge of responsible agencies. It is only necessary to review the present condition of our missionary organizations in the United States to be convinced of the truth of what I say.

The foreign missionary agencies of the Society for the Propagation of the Faith, and of the Holy Childhood, were never better organized than they are today. Like unto a creation of the Most High, the Catholic Church Extension Society of the United States has appeared on the scene to look after our long-neglected home missions. The Bureau of Indian and Negro Missions, by the zeal of the Metropolitans of the country, have been reorganized and are in a position to carry on the work of propagation and preservation of the faith among our Indian and negro populations. The Apostolic Mission House in Washington is established for the education and training of priests to preach Catholic truth to non-Catholics, and is prepared to do this important work as no other missionary organization is prepared to do it, or can do it.

During the sessions of this Congress, you will hear from the directors of these various missionary bodies their history, the details of their organization, their needs, and an account of the resources at their command to meet them.

It will be the business of this Missionary Congress to show that each one of these agencies has its proper place and office in the Church of America. It will be made plain that in the prosecution of their work, so distinct are they one from the other, they shall neither overlap nor clash. It will also be pointed out that, notwithstanding the great financial burdens which the cause of religion has placed upon our people, and they are many, so blessed of God, and so appealing to every Christian heart is the work of the missions, they shall not be without abundant support.

With the exception of the Catholic Church Extension Society, all these missionary agencies have been at work amongst us for years. They have all been blessed by the Sovereign Pontiff. In the councils of our Bishops they have been warmly commended to the clergy and laity. Collections for the Society for the Propation of the Faith and for the Bureau of Indian and Negro Missions are taken up at fixed times annually in all our churches. In some dioceses, of late, special efforts have been put forth in behalf of the Society for the Propagation of the Faith, with marked success. Permission to collect is freely granted by Bishops and Rectors of parishes to representatives of these various organizations, and the faithful have ever manifested their good will by contributing generously. Still, with the exception of the annual collection for the Indian and Negro Missions, the Church in America has done nothing systematically and authoritatively for foreign or home missions.

It will be the object of this Missionary Congress and future Missionary Congresses to organize every parish and diocese, and bring home to every individual Catholic the sacred cause of the missions, home and foreign. How this shall be done, the Congress, in its sessions, will endeavor to determine.

The great question, then, is not one of organization, but of

support. To interest every individual Catholic of America and make of him or her a contributor to the funds of these well-established organizations must be our united endeavor. May God bless the work, and move the hearts of bishops, priests and people to seek the mite for the missionary of Jesus Christ, as zealously as they seek it for their own diocesan or parish enterprises. When that day dawns, when such nation-wide unselfishness and devotion to this noble cause reigns in the American Church, then shall the missions at home and abroad flourish as do our best cultivated and most prosperous dioceses and parishes. May God speed the day!

As I said in the beginning, this Missionary Congress is appropriately coincident with the severance of the relations which the Church in America has sustained to the Sacred Congregation de Propaganda Fide for well-nigh three hundred years. Three hundred years is a short period in the history of the Catholic Church, but wonderful things may be accomplished in three hundred years. Three hundred years span the period between the hour when Christ, standing in the midst of His Apostles, pronounced those mission words, "Going, therefore, teach ye all nations," and the day of the opening of the first general Council of Nice, when the spectacle was presented to the world of a Roman Emperor accepting with bowed head the doctrines and discipline of the Church of Christ at the hands of the successors of these same Apostles. Two hundred and eighty-six years ago, Pope Gregory XV, the Pope who enrolled St. Francis Xavier, the patron of foreign missions, and St. Philip Neri, a patron of home missions, in the litany of the Saints, founded the first Christian missionary society and entrusted to its care and direction all the missionary lands of the Church. He gave it a name which we of the American Church shall ever revere and hold in grateful remembrance, "The Sacred Congregation de Propaganda Fide." Founded in 1622, for over three hundred years this great missionary congregation has presided over the destinies of the Church in the United States and Canada. It witnessed our humble beginning; directed our devel-

opment; and now in the glory of our hierarchical beauty and strength, sets us as a precious jewel amongst many other precious jewels in the Pontifical Crown of Pius X. We have greeted this change with justifiable pride and exultation. But after the first feeling of exultation has passed away, we cannot suppress a sense of regret that so intimate a relation with this historic congregation has suddenly ceased. There are abundant reasons to justify our regret.

The Sacred Congregation de Propaganda Fide is the oldest missionary organization in the world, and even in these days of great undertakings it is by all odds the greatest. It was more than one hundred years old before the First Protestant Board of Foreign Missions was established. It has furnished us the strongest proof of the unity in Catholicity of the Catholic Church. Wherever amongst barbarous or semi-barbarous peoples the name of Christ is known today, missioners sent out by the Sacred Congregation de Propaganda Fide will be found. Wherever the representative of any Christian sect is found in pagan lands, there by his side is found the Catholic missionary laboring under the direction of this congregation. The continent of Asia, in its entirety, is subject to its control. Japan, Korea, Australia and all the countless islands of the Pacific are ruled from its seat in Rome. Africa, with the exception of Tunis and Algiers, keep in communion with the See of Peter through the medium of this congregation. England, Ireland, Scotland, Holland, Norway and Sweden, Russia, and countries of the Balkan peninsula, constituting one-fifth of the continent of Europe, were subject to its missionary control. Practically the greater part of the Catholic world has been ruled at one time or another, in the name of the Sovereign Pontiff, by this vast missionary organization. In Rome, at the heart of Catholic unity, this Sacred Congregation has established colleges and seminaries for the education and training of missionaries for every part of the world. Despite the fortunes and vicissitudes of war, spoliation and persecution, these institutions were founded, endowed, fostered and maintained at im-

mense expense by the Pope and the Sacred Congregation de Propaganda Fide during the last three centuries.

What have been the results of this marvelous zeal and devotion to the cause of the missions? Let the countries that have felt their beneficial effects answer. Ireland, when placed under the missionary direction of the Propaganda, had one Bishop, such had been the ravages of religious persecution; and he was in hiding with a price on his head. We know Ireland is today a free, strong and powerful Church, the mother of countless vocations to the missionary life, and a great Catholic nation. In England, at the death of Queen Elizabeth in 1603, eighteen years before the founding of the Sacred Congregation de Propaganda Fide, the Catholic religion had suffered a total eclipse. Not a bishop was left to perpetuate the Church, and the iron hand of a persecuting government was upon those of her people who remained faithful to their religious past. The recent Eucharistic Congress held in London has shown the strength and vitality of Catholic England today. There are Bishops in all her important cities. In her colonies the Catholic Church is prosperous and flourishing. In a word, wherever the flag of England floats, the Missionary Bishop, working under the direction of the Sacred Congregation de Propaganda Fide, rules his diocese in peace and freedom, unhampered by any restrictions.

When the flag of England supplanted that of France on the battlements of Quebec, and the Stars and Stripes that of old Spain, in the West and Southwest, the Sacred Congregation de Propaganda Fide stepped in and assumed charge and ward of the partially deserted Catholic missions of these vast regions.

It found the present territory of the United States, a hundred years ago, a mere outpost of civilization. It cared for the infant Church and breathed new life into it, never despairing of its glorious future, through a century of expansion unparalleled in the history of the religious world. Whatever the Catholic Church is in America—and it is something—it owes, under God, to this Sacred Congregation de Propaganda Fide. It appointed, con-

secrated, cheered and comforted our first Bishops, and sent them forth upon their mission among the pioneer settlements of our country. It carved new dioceses out of the wilderness and kept the Cross of Christ amidst the settlers' cabins in the forests of the far West and along the shores of the Great Lakes. It countenanced and encouraged and blessed every good work begun for the advancement of religion. It ruled sweetly, justly and well, and now that it deems us no longer needful of its missionary care, it commits us and our future to the fatherly care of the Sovereign Pontiff, bidding us remember that henceforth we must be self-reliant like the great republic of which we are a part, and devote our energies to the task before us, ever keeping by word and example the fundamental and saving principles of Catholicity before the eyes of our fellow-countrymen.

It is, therefore, right and becoming that at this time the hierarchy and clergy and people assembled in America's First Catholic Missionary Congress should publicly acknowledge the immense debt of gratitude which the Catholic Church of America owes to the Sacred Congregation de Propaganda Fide. It is right and fitting that here and now we should pledge our assistance to it in all its missionary undertakings throughout the world. May the young, strong and vigorous Church of America ever be the most generous, the most constant of the benefactors of the Sacred Congregation de Propaganda Fide in its work for the evangelization of the world. Glory, then, and thanks to the Sacred Congregation de Propaganda Fide! May its work in every land be blessed and prospered as it has been amongst us of the United States and Canada.

Welcome again, bishops, priests and brethren of the laity, to this First American Catholic Missionary Congress. But above all, welcome to His Excellency, the Apostolic Delegate here as a special legate of Pius X to bless and strengthen us in the good work which we shall plan for the building up of the Kingdom of Christ even to the ends of the earth. He represents to us the unity and universality of the Church. He represents amongst us

the source whence came in ages past to our forefathers the faith which is our glory and our consolation today.

May the blessing which he bears sanctify our labors and our sacrifices in the cause of the missions, so that going we shall bring forth fruit such as has ever been brought forth and remained, wherever missionary sent of the successor of St. Peter has planted the Cross of Christ.

ARCHBISHOP QUIGLEY: His Excellency, the Apostolic Delegate, Special Delegate of our Holy Father to this Congress, will now address you. (Applause and cheering.)

THE FIELD BEFORE US.

Address by

THE MOST REV. DIOMEDE FALCONIO, D. D., Archbishop of Larissa, Apostolic Delegate to the United States, and Special Delegate of the Pope to the First American Catholic Missionary Congress.

Your Grace, Right Reverend Prelates, Reverend Fathers, Ladies and Gentlemen:

It is a source of great consolation to me to be present at this Congress. At the same time it is an honor for me to inform you that our Holy Father the Pope, through his Secretary of State, Cardinal Merry del Val, has commissioned me to give his blessing to all the members of the Congress and to all those who may be present on this occasion, and at the same time to tender you his congratulations and good wishes. (Applause.)

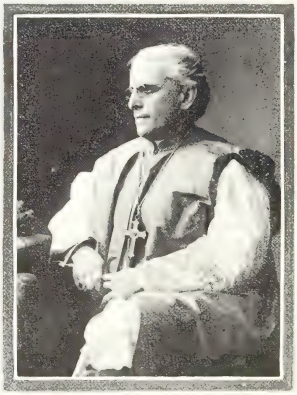
I have already complied with the first part of this venerable command of our Holy Father the Pope by imparting to you his Apostolic benediction last evening at the Cathedral, and now it is my pleasant duty to tender you his congratulations and good wishes. To the congratulations of our Holy Father permit me to add my best greetings. (Applause.)

If I may be permitted to judge by the preliminaries of this Congress, I must say that it will be a success. The enthusiastic manner in which has been received the invitation

HIS EXCELLENCY
THE MOST REV. DIOMEDE FALCONIO, D.D.

Archbishop of Larissa; Apostolic Delegate to the United States, and Special Delegate of the Pope to this Congress. Address, morning session, Monday, November 16.

Photograph Copyright 1905, by Gutekunst



Rt. Rev. Thomas Heslin, D.D.,
Sermon, St. Agatha's church,
Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Augustin F. Schinner, D.D.,
Officiates St. Benedict's church,
Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Henry P. Northrop, D.D.,
Officiates St. Malachy's church,
Sunday, November 15, 7:30 P.M.

Rt. Rev. Benjamin J. Keiley, D.D.,
Officiates St. Mary's church, Sunday, Nov. 15, 7:30 P.M.

to come forward, and the numerous persons, the clergy, the bishops and the people, who have come forward, is a guarantee that this Congress will be crowned with success. It is consoling, indeed, to see that after the lapse of so many years, twenty centuries, since our Divine Lord laid the foundation of His Holy Church, there is in the world such faith as I can see here in Chicago today. (Applause.) Yet, notwithstanding the high appreciation that I have of your zeal and of your faith, I do not think it will be amiss that I say a few words of encouragement. Nay, I cherish the hope that my words of encouragement will be received with pleasure and will do some good. (Applause.)

In seeing this vast assemblage of people, eager to extend the Kingdom of our Divine Lord, my mind is naturally brought back to that solemn day when our Blessed Redeemer, after His glorious Resurrection, appearing on the mountain in Galilee, said to His Disciples: "All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."

His holy Apostles, obedient to the words of their Divine Master, set forth to proclaim His kingdom upon earth, and O how wonderful was their success! The Holy Apostle Saint Paul soon was able to say: "We return thanks to God through Our Lord Jesus Christ, for your faith is spoken to the whole world."

The fervor shown by the Apostles in propagating the Holy Gospel continued unabatingly even after their death, so much so that the eloquent Tertullian in the year 240 of the Christian era could write with truth to the magistrates of the Roman Empire: "Behold, we are of yesterday and yet we fill your towns, your islands, even your camps, your palaces, the Senate and the Forum. We have only left you your

temples. If we were to withdraw, the Empire would be deserted." This astonishing progress of our Holy Church under the guidance of the Supreme Pontiff, the successor of Peter, the Vicar of our Divine Lord, continued its prodigious advance forward by means of bands of missionary priests who were sent everywhere to announce and to extend the Kingdom of Christ. And thus, as you know, Saint Patrick went to evangelize Ireland; Palladius, Scotland; Saint Augustine, England; Saint Remigius, France; Saint Boniface, Germany and Bavaria, and Saint Cyril and Methodius, Russia, Moravia, and other places. In the course of time unknown worlds were discovered and the Vicar of Christ, the Supreme Pastor of our Church, did not fail to see that the Light of the Gospel should be brought to enlighten those newly discovered nations. Thus we see that, in the vast deserts and interminable territories of the newly discovered continents of Asia, and later on of North and South America, the Cross, the emblem of our holy religion, was raised up for the adoration of these newly discovered races, at the same time that Portugal, Spain and France hoisted the banners of their conquests.

But, limiting my observations to this vast continent of North America, who could call to mind the names of those first missionaries, the pioneers of our holy religion and Christian civilization, to mention only the names of Isaac Jogues, of Louis Cancer, of Junipero Serra, of Marquette and many others who, led by the same spirit of bringing souls to God, and of conquering to Christ this new world, without feeling for them sentiments of profound veneration? (Applause.) Some of them were the first white men who trod this soil of America, bringing with them the consolation of eternal life to the wild Indians. Others, who came afterwards, spent their lives in keeping the faith in the hearts of their brethren, and others, under the direction of those prodigious minds, those first two bishops of America, Laval of Quebec and Carroll of Baltimore, laid the foundation of that extraordinary hierarchy of the

Catholic Church which is the pride of the Church both in Canada and in the United States. (Applause.)

Great was the work of those men, but there is great work to be done as yet. We must admire those men and have them first of all as our example in our missionary work. Oh, what a lesson it is for us, the zeal and faith and the Christian heroism of those men, those apostolic men who at all times, and generally amidst adverse circumstances and cruel persecutions, spread the Kingdom of Our Divine Lord Jesus Christ throughout the world! What could it have been that gave to the hearts of the Apostles and their successors in the holy ministry of announcing the Kingdom of God, such fervor and such strength? It was their faith, their colossal faith in the person of our Lord Jesus Christ. This faith gave them courage and strength, and transformed them so as to have nothing else at heart but the salvation of souls and the glory of Our Lord Jesus Christ. It would seem to me that those parting words of our Lord Jesus Christ, "Go, teach all nations," rang in their ears and gave them courage and urged them on in the spiritual conquest of the world. Though through the work and the zeal of the Apostles and their successors in the sacred ministry of extending the Kingdom of Our Lord in the world, Christianity was preached in almost every part of the world, yet the command of Our Divine Lord, "Go ye and teach all nations," is yet in vigor and urges us on as in the days of the Apostles. Yes, the work of missionary priests is as necessary today as it has been in the past, and it will be to the end of time. Indeed, ample fields are open to our missionaries. Besides the constant care they must take of those who belong to the Fold there are in the world millions and millions of people who have not as yet received the Light of the Gospel. Again, many are those in the world who are attempting to destroy the kingdom of our Lord Jesus Christ and to establish atheism. In a special manner the attacks of these men are generally directed against the Catholic Church because

they well understand that she is the only bulwark against the advancing danger of irreligiousness and moral degradation. For them utility has to replace moral duty and the temporal gain that which is eternal and spiritual. Acting upon these principles, they propose to establish a new code in opposition to the Gospel and to reform society according to this new ideal.

The efforts of these enemies of our holy religion and of moral order have, in some measure, been successful in some Christian nations and there godless schools have been opened, religious practices discredited, monastic and religious institutions suppressed, and a systematic persecution is going on even at present against whatever is allied with Christian teaching. In order to battle against these enemies of our Holy Church we require great strength and great zeal, but may I be permitted to ask what is to be the end of this unchristian and ungodly movement? If it be true that history repeats itself, O what a terrible warning should be for us the downfall of those nations who, after having been enlightened by Christian religion, abandoned it! As soon as Africa and Asia closed their eyes to the Light of the Gospel which had civilized and made them great, they fell back to their primitive degradation, and for centuries they have remained engulfed in the darkness into which they fell. Unfortunate nations! What has become of their Christian glory? What of those churches through which once re-echoed the voice of such extraordinary men as Saint Athanasius, Saint Ephrem, Saint John Chrysostom, Saint Cyprian, Saint Cyril, Saint Augustine and many others, men who by their learning, their eloquence, their piety and zeal claim respect and veneration, even today throughout the civilized world? Alas, those churches were closed and they have fallen into ruin and their glory, perhaps, is passed forever. God forbid that such be the fate of any other Christian nation.

I trust that by these few observations I have made you

will clearly see that vast fields for missionary work are open everywhere; nay, calling our attention to our particular needs, here in this vast continent of North America, we must acknowledge, that, notwithstanding the great zeal of our priests and of our bishops, there is as yet great need of missionary help and of serious missionary work. In this land of liberty, in this land of progress, there are as yet many and many millions of souls who do not belong to the flock of Christ, there are thousands and thousands of our brethren in religion, especially the immigrants, who are deprived of the consolations of our holy religion and in danger of losing the faith for want of priests and churches. There are many and many who need strength and encouragement against the seductions of a sensual philosophy which is trying to destroy whatever is eternal and spiritual. To battle against these evils, to provide proper spiritual food for our people, to give light to those who are in darkness, to sustain the honor of our holy religion, and at the same time to ennoble still more the aspirations of this great nation, we need apostolic men. (Applause). We need men after the type of those Christian heroes who laid the foundation of our holy religion in America. (Applause). May God grant that our clergy, both regular and secular, be moved by a true, holy spirit for the salvation of souls, that they may be imbued with the spirit of self-denial and of Christian charity which characterized those pioneers of our holy religion! (Applause.) May God grant also that the American people may fully understand that the Catholic religion is the only safe way which leads to eternal salvation (applause), and, at the same time, one of the best available forces which can sustain against the spirit of irreligiousness and anarchy, the honor of our national character and of our national greatness. (Applause.)

And now permit me, on this solemn occasion, to offer my sincerest congratulations to the Most Reverend Archbishop of Chicago and to all those who have helped in laying the

foundation of the Church Extension Society. (Applause.) I congratulate the officers for their great success in extending this salutary movement through their energy and their zeal. I congratulate the lay people, who have taken such an interest in this association. The lay people should do their best to co-operate with this movement. They should recall to their minds that since the beginning of the Church the lay people used to call themselves, "militae Dei"—Soldiers of Christ—and as such they showed great zeal in co-operating for the extension of the Kingdom of Christ. This is in accordance with the economy of the Church, that lay people should help these movements for the welfare of our holy religion by their example, by their generosity, and by doing their best in helping the extension of our Holy Religion.

And now I fervently pray that God may bestow his choicest blessings upon this Society and upon all who are present at this Congress in order that it may be crowned with success. (Great applause.)

Archbishop Quigley: It gives me great pleasure, ladies and gentlemen, to introduce to you now the Honorable William J. Hynes of Chicago, who will address the Congress. (Applause.)

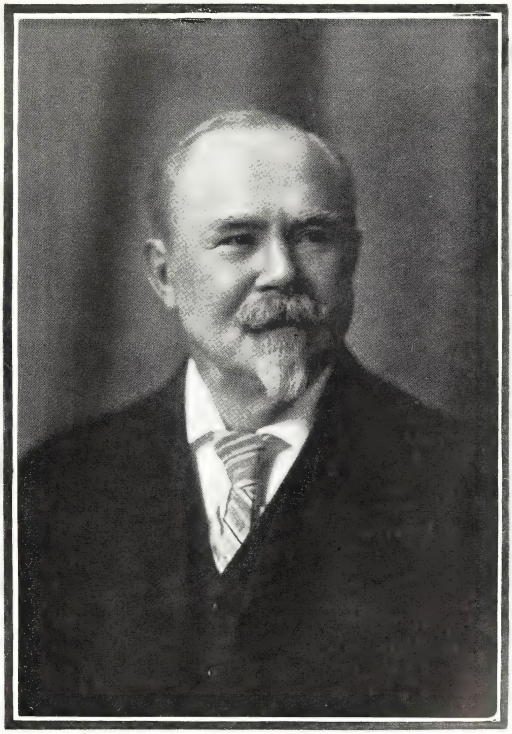
THE WELCOME OF CHICAGO.

Address by

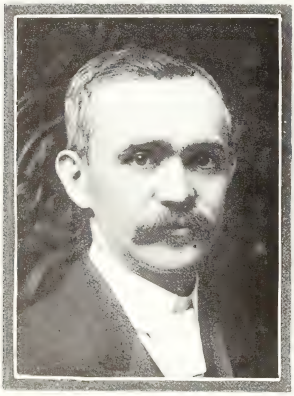
Hon. William J. Hynes, Chicago, Illinois.

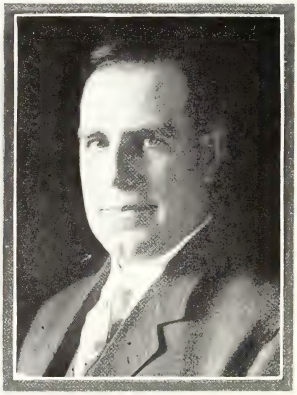
Your Excellency, Your Grace, Most Reverend Archbishops and Right Reverend Bishops, Right Reverend and Very Reverend Dignitaries and Reverend Clergy of the Church, Ladies and Gentlemen:

I have the honor in behalf of the Catholic laity of Chicago to speak a word of welcome to you and acknowledge our very great obligation first to our Holy Father for the message of blessing and affection which he sends us—an affection which



HON. WILLIAM J. HYNES.
Address Welcome Opening of the Congress.





Mr. Ambrose Petry, K.S.G.
Member Executive Board, The Catholic Church Extension Society.

Mr. R. J. Cuddihy,
Member Executive Board, The Catholic Church Extension Society.

Mr. Richmond Dean,
Member Executive Board, The Catholic Church Extension Society.

Mr. Warren A. Cartier,
Member Executive Board, The Catholic Church Extension Society.

we fervently reciprocate from the depths of our hearts (applause)—and to his Excellency his Most Reverend Legate in whose person our Holy Father is with us today (applause)—and to the Most Reverend Archbishops and Right Reverend Bishops and the other venerable dignitaries and clergy of the Church, and to those earnest representatives of the laity who have left their mundane affairs to join with us in this Congress—to all who have come to give blessing and counsel and encouragement and co-operation in this most important and sacred cause. We wish to acknowledge our grateful satisfaction at the presence of this first Catholic Missionary Congress in Chicago—and you will pardon us some thankfulness and satisfaction in the fact that we are the home of its general offices at present and that the movement has received some impetus from our own beloved Archbishop and his zealous colaborers. (Applause.) But we do not presume to any special responsibility or credit in this beneficent and promising movement. Far from it. This great presence here of sanctity and learning and authority and dignity, and of devoted laity from all parts of this continent and the islands of the sea attest this cause to be the cause of the Universal Church—and the distances you have come, the sacrifices you have made of comfort and convenience and the important interests and duties you have set aside for the time being to attend here, bespeak, if anything, a higher zeal in the cause than we who are at home are called upon to show. (Applause.) We are thankful, too, for the opportunity thus afforded us of meeting you with open heart and a brother's hand and we feel it a pleasure, a privilege and an honor to extend to you all the hospitality we can bestow. (Applause.)

We think, too, Chicago an auspicious place for the sessions of this body. Some of you may have received the impression from some of the newspapers that Chicago herself is a good missionary field. (Laughter and applause.) We would not for a moment be guilty of the sin of presumption and so we hope

and believe, if that is so, it will prove a prolific one. (Applause.) And we earnestly pray that the quickening spirit of your presence and work here will awaken and spur us to nobler deeds and better and more serviceable lives. We certainly have been greatly favored and you will have left us no excuse for delinquency or dereliction on our part. In the past, while many of us have failed in doing our full duty, still Chicago has shared in the general prosperity of the church in America. It has its saints and its sinners—its virtues and its vices. But in the battle between light and darkness, between good and evil, I believe the light and the good have been making advances on the enemy. Where has the good seed been sown where it has taken deeper root, or shown quicker and stronger growth, or fructified more abundantly? With all the weeds and undergrowth—indigenous and transplanted—with which the husbandman has had to battle and which grow fast and strong in its stimulating soil—yet see what the laborers in the field have to show. The little seed sown in the beginning down on the corner of Lake and State Streets within the memory of men listening to my voice—the humble wooden structure of St. Mary's of the Lake—that some of you saw building. How the seed has grown and spread and multiplied itself until its fast extending branches cover and enfold more than a million Catholic souls today. (Applause.) Beneath its thickening and fragrant foliage gather all the races of man. From its naves and aisles and recesses a babel of half a hundred languages are resolved into an harmonious unison ascending to the Throne of Grace as one voice with absolute singleness of expression and faith. (Applause.) Where under the guidance and blessing of our Holy Father on this God's footstool is there a fuller illustration of the Catholicity of the Church?

But especially is Chicago an auspicious place for this Missionary Congress because this ground is hallowed by the footprints of Marquette, of La Salle, of Joliet and a long litany of

devoted and sturdy spirits who first carried the torch of the faith into the wilderness of the northwest. Their memories—the memory of their labors, their services, their sacrifices—bear to our minds a fragrance of the odor of sanctity that will be an inspiration to the deliberations of this Congress and an assurance that it will be endowed with the true missionary spirit.

Let me on the part of the laity express our high appreciation and deep sense of the responsibility and privilege you have conferred on us laymen by inviting us to participate in this work. We realize the dignity of the office of helping the shepherd to feed the lambs and feed the sheep, to help him to reach those who have strayed away or who are in need of succor, and we respond to the invitation as to the mandate of the Divine Master with awe and misgiving as to our fitness to participate in the apostolate of the church.

The conception of this organization was an inspiration from on high. The double good that it bestows: First, on those who are the ultimate objects of its care, and secondly by the grace of the opportunity presented to us to share in its apostolic work—like the quality of Mercy "blessing him that gives and him that takes." (Applause.)

We Catholics are strong in this land and have shown great power of accomplishment in good works. But strength and power of accomplishment are great gifts from God and carry with them great responsibilities. Have we neglected their exercise and use in any needed direction? In contemplating our good deeds let us also examine our consciences and see if we have been guilty of any sins of omission, lest we become vainglorious. We are proud of the temples we have erected to the honor and glory and worship of God; of the schools we have built where the tenderest of Christ's commands, "Suffer little Children to come unto me and forbid them not," may be observed and practiced (applause), and where God is not outlawed from the schoolroom by statute

or ordinance of man. (Applause.) These achievements are acts of faith. We are naturally proud of our eleemosynary works, and point to the palpable monuments of our charity and benevolence—the hospitals for the needy sick, the homes for the dependent aged, the asylums for the orphan, the helpless and neglected children; the harbors for the wayward, the outcast and stormbeaten souls: But much of all this may spring largely from motives of humanity, which may operate to a degree without any faith at all, through mere natural benevolence, and is done in more or less liberal measure by others than ourselves—motives and good works, noble and meritorious in themselves, and yet not necessarily the expression of faith. But when you help your brother to spiritual food and shelter when he is suffering spiritual starvation and exposure—when you give the means to succor him and furnish him with the bread of life, you are doing him the highest possible good, and you are yourself actuated by a supernatural motive, "Born not of the blood, nor of the will of the flesh, but of God," and you are by that act enrolled in the great apostolate of the Church. (Applause.)

What are the needs of our brothers which this movement is intended to meet? I will not go into them in detail, only an instance or two. Throughout the greater part of the southern states, where for generations slave labor and negro labor turned the currents of Catholic immigration into northern channels, catholics are very sparsely scattered—whole states and dioceses having less souls than we can boast in an average parish, and with less means to support the work of the Church than is raised in a single average congregation in Chicago. Many of them live great distances from church and priest. They are without means to build churches or support priests.

And so in many spots and districts in the North and Middle West and in great sections of country in the farther west, where the demands of industrial development and the oppor-

tunities for work and betterment of their fortunes have invited our people, among others, away from the sound of the church bells and out of reach of the priest and the sacraments large numbers of them, and especially the children, become indifferent to religion—the church itself becomes a vague tradition to them, and they fall a prey to the prejudices and misrepresentations of the ignorant, the infidelity of associates and the generally demoralizing influences of their environments from which nothing can save them or reclaim them but the presence of the good shepherd—the Lord's anointed priest armed with the saving sacraments. (Applause.)

These are some of the needs which cry out to us who are more fortunately situated. We are here within the portal of the Church—we can put on the wedding garment whenever we will and feast at the table of the Lord. We have all the facilities and aids which God, in his infinite bounty, can give without depriving us of the responsibility and consequent dignity and merit of free will, to save our souls, and when our brothers' needs, crying out from the wilderness reach our ears, shall we answer like Cain: "I am not my brother's keeper?" Is ours, the dead rule of Confucius, simply "Do not unto others what you would not that they should do unto you," a dead and selfish rule of morality that calls for no affirmative act of virtue, or have we in our hearts, and are we actuated in our souls, by the life giving Golden Rule of our Saviour, "Do unto others that which you would have others do unto you?" (Applause). If we saw a stranger, the most unworthy creature on earth, gliding with the current towards the fatal precipice, would we not throw him the life line and try to pull him to shore and save his wretched life, and if so what would we not do for our own? If we do less than that to save his soul is it not because we lack the faith to see the more important issue—the more precious stake, or to appreciate our obligation and God-given opportunity to do a priceless service—an immeas-

urable good—so priceless and so good that the tragedy of Calvary was not thought too much to pay for it? (Applause.)

And what can we do in the great cause—we who cannot be on the firing line, or the fishing line, as you choose to regard it (applause)—we who cannot go out into the cane brake and the brush, along the railroads and in the mining gulch seeking out and reclaiming and marshaling precious souls into the fold? That must be left to the scouts of Christ, God's anointed missionary priests. They must stand the hardships of that work. But what can we laymen do? Your presence here declares your interest, your desire, your willingness and readiness to help. We all can realize the needs and the emergency of those needs. It is all very well to look forward to what we may do next year, the year after, in ten years, or the next generation, but in the meantime what of our neglected brothers out in the places that I have indicated? They are living according to the instincts of human nature without the aids of religion or the shelter of the Church. They are growing older, they are sinning like ourselves, and they are dying, and therefore we appreciate, I think, the emergency of the call that is made upon us to reach them before it is too late. (Applause.) We are not only willing, but we are eager, to be helpful in every way we can. But how? There are ways that occur to me and will occur to you, but I have no warrant of authority to go into that field now. We will no doubt be fully informed what we can do and how we may do it before this congress adjourns by those who can speak with a more intimate knowledge of the work of this organization—the requirements for the task it has set itself to perform and how to meet them—and the methods and ways in which our willingness and resources can be made available to the cause. We are anxious to be doing and to know where and how we can put our shoulders to the wheel. (Applause.)

However, I think I may, without transcending my function, venture to say generally that with the potential influence

and resources of this great body of prelates and clergy and lay delegates, we can devise ways and means and raise the means to provide within the next year a quartermaster's department and a commissary department and behind them a treasury department sufficient to move and maintain such an army of earnest priests as the bishops and orders of the Church can spare from our homes and send into the field of missionary operations. (Applause.)

Observing how heartily you agree with me in that, I will say for you, as well as for myself, that having had our duties brought home to us, when we shall have learned the ways and plans by which we can be serviceable, with a realizing sense of our obligations and opportunity, we cheerfully and eagerly submit ourselves to the demands and commands of this most holy cause, and the venerable authorities who control and direct it. (Applause.)

Archbishop Quigley: We have heard now the words of welcome to this missionary congress and I am sure that we are anxious to begin the practical work for which we have been assembled. I will therefore nominate now the secretaries who will record the proceedings of the Congress proper and its work, and I name as secretaries for the ecclesiastical sessions of the Congress the Very Reverend Canon Scotti, of New Orleans; Rev. Dr. Kidd, of Toronto, Canada, and Rev. Dr. E. M. Dunne, of Chicago.

I will now nominate the Committee on Resolutions, who will during the time of the Congress prepare the final resolutions, summing up all its works, all its hopes, all its recommendations, and report them for adoption to the general meeting, which is to be held on next Wednesday night. This committee is as follows: Rt. Rev. J. J. Hennessy, Bishop of Wichita, Kansas, Chairman; Very Rev. Dr. Burke, Sec-

retary; members of the committee: Archbishops Messmer, Christie and McEvay, Bishops Matz, Northrop and Cusack, Monsignor Lynch, of Utica, New York; Rev. P. J. O'Donnell, of Boston; Rev. J. J. Dunn, New York; Rev. Edward A. Kelly, Chicago; Right Honorable Sir Charles Fitzpatrick, Canada; Mr. P. J. O'Keeffe, Chicago, and Mr. M. A. Fanning, of Cleveland, Ohio.

Now, the first number on the programme is the paper which will be read by Father Dunn of New York, who replaces Monsignor Freri, upon the Foreign Missions of the Church. Rev. Father Dunn will now read his paper. (Applause.)

THE FOREIGN MISSIONS.

Paper by

The Rev. Mgr. Joseph Freri, D. C. L., Director-General for the United States, Society for the Propagation of the Faith, New York, N. Y.

I have been asked to prepare a paper on Foreign Missions, the reading of which must not occupy more than fifteen minutes. It is impossible to do justice to a subject of that nature within the length of time; all that we shall be able to do will be to give a glance at the field, at the workers, the means at their disposal and the result of their work, and see what Catholics are doing for the spreading of the Gospel and of the reign of the Catholic Church over the minds and hearts of mankind. By way of contrast, we may also look at what is being done for the same purpose by our separated Christian brethren.

What is the missionary field? From a certain point of view the whole world is a missionary field; there is not a portion of it where missionary efforts are not required. But from a more restricted point of view we will call foreign missions those countries which are still under the jurisdiction of the Propaganda; the recent action of our Holy Father, Pope Pius X, has consid-

erably limited the field, and for our purpose we will follow this distinction. Some general figures will suffice. They are the ones furnished by the Propaganda itself; we may remark, nevertheless, that in some cases they are approximative only.

On the American continent there are still a few Prefectures and Vicariates looked upon as missionary countries. They are located in the Antilles, Lower California, Peru, Chile, and Argentine. Their total population is about 2,500,000, of which 650,000 are Catholics, ministered unto by 400 missionaries.

In Europe there are still a number of mission countries under the jurisdiction of the Congregation; such as Sweden, Norway, Denmark, parts of Germany, the Balkan States and Turkey. Their total population is about 40,000,000, out of whom a little over a million are Catholics, the rest being Protestants, Schismatics, Jews, Mohammedans, etc.. and the number of missionary priests is nearly 1,500.

The whole of Asia is a mission land, with its enormous population of 900,000,000, of whom less than 3,500,000 belong to the true Church, the rest being Mohammedans, Buddhists, Brahmins, Shintoists, Pagans and other non-Christians. There are in Asia 7,650 mission priests.

The African continent and islands contain over 150,000,000 of people and less than 1,000,000 of Catholics, with 750 priests.

Oceanica has a population of 7,500,000, with 1,200,000 Catholics and 1,500 priests.

If we add these figures we find that the total population of the missionary world may be reckoned in round numbers at 1,100,000,000, the number of Catholics 6,850,000 and the number of missionary priests 11,800. I have not mentioned their faithful helpers—about 4,000 brothers and 40,000 nuns.

This means that there is in the mision field at which we are now looking a population of one Catholic for every 15,000 people, and one missionary for every 93,000 non-Catholics! In other words, today, eighteen centuries after the redemption of mankind, there are over 1,000 millions of our fellow human

beings who have not as yet received the Gospel message. I do not say who do not belong to the Church. We have millions of those right by our side, there are millions of them even in what we call the Catholic countries of Europe. But of those, many have either lost the faith through their own or the fault of their forefathers; to many others its blessings are offered under many forms, the truth is preached at their door, so to say—to use a common expression, they have had a chance! But there are millions, nay, hundreds of millions, of pagans, especially in Asia and Africa, who have never heard that a Saviour was born to them, who have never heard the sweet name of our Lord Jesus Christ!

When we reflect upon these statistics we find that they are startling, astounding, heartrending, and are not surprised to find that they form in the hands of the infidels one of the most powerful arguments against the Divinity of our Holy Religion. To think that eighteen hundred years after the redemption of the world there are over one-half who have not heard of it, because the number of messengers has been insufficient to bring to them the good tidings!

Naturally, we are also inclined to ask: But has the Church to whom her Founder said, "Go, teach all nations. . . . Preach the Gospel to every creature" . . . been faithful to her vocation? Yes, the Church has been faithful to her mission from the beginning, but the Church can carry on that work, which, in the words of our beloved Holy Father, is "pre-eminently her work," only in proportion to the means placed at her disposal by her children to overcome the obstacles. There are many obstacles besides the powers of darkness at work today, as much as in the time of our Lord. I will just mention the two following:

The great defection of the sixteenth century, which brought about the apostasy of several European Catholic nations and caused millions of the faithful to leave the fold, is having the most disastrous consequences for the Christian missions. After two centuries of apparent indifference for the conversion of the infidel, the Protestant denominations have in the nineteenth cen-

tury developed the most wonderful spirit of proselyting. They began to send forth their emissaries, and today Protestant missionaries are to be found in every corner of the earth. They are established in places where Catholic priests have been unable, as yet, to set their foot, and when long after these arrive, at the cost of what sacrifices only God knows, they find that the cockle has been sown in the field of the Father, and that in order to have the Faith prevail they must overcome not only the degraded practices of paganism, but the objections naturally raised by the spectacle of a divided Christianity.

The other obstacle is the lack of men, women and, above all, the lack of means, which is often the cause of the lack of workers. I wish time would allow me to show you how immense is that lack of men and means by repeating some of the cries of distress from the field we are hearing daily. Let these two suffice:

1. Only three weeks ago the Superior of the Belgian Foreign Missions wrote us that he had forty men ready to go to the Philippines, where there is a lamentable need of priests but no money to pay for their transportation.

2. A Jesuit Father was writing us from China last month that in one district only, that of N. Kiang-Su, 10,000 catechumens could be baptized every year if there were priests to minister to them and funds to build chapels. The crop is whitening, but there is no one to gather the harvest.

This leads us to the question: What is the budget of the foreign missions? It is difficult to determine it accurately. We have, of course, the reports of the various organizations receiving alms for the missions, at least of those which publish one; but, besides this, nearly all religious orders and societies issue missionary bulletins, through which they solicit the charity of the faithful; then, again, they receive alms from their brethren in more fortunate lands, from their relatives and friends at home; some of their converts are giving a little help, etc.—very little, for generally they are poor, "Pauperes Evangelizantur."

Now, including all these sources of income, after taking much

information and consulting several chiefs of missions, I think I am far within the truth in saying that the missionaries above mentioned live and work on less than $6,000,000 a year, including everything, which, if we reckon 10,000 priests, 4,000 brothers and 40,000 nuns, would give an average of $111.00 a year and per head. With this they have to support themselves, build churches, maintain schools, hospitals, asylums, colleges, seminaries, pay the transportation of missionaries, etc. It it clear that under such conditions Catholic mission work cannot progress, despite the superhuman sacrifices and absolute self-devotion of the poor men and women who consent to live away from everything they hold dear in this world, in unhealthy countries and in, I shall not say evangelical poverty, but abject misery for the salvation of their fellow-men.

And now, by way of contrast, it may be interesting to know what our separated brethren are doing for the same cause. According to the official report of the United Board of Commissioners for Foreign Missions, the whole sum collected in 1907 by Protestants of all countries was $21,418,869.00, of which sum $8,997,970.00 were contributed by Protestants in the United States. It is clear that our Protestant fellow-countrymen believe that they have obligations in this matter, for we find that every sect makes great sacrifices to send out and support in a liberal manner missionaries to preach and teach what they believe to be the Gospel of Christ.

Let us not delude ourselves that Protestant missions are a mere sham. With this enormous outlay they are obtaining remarkable results, and above all, they are raising powerful obstacles to the planting of the true Christian Faith. There are nations which, today, would be far in the road toward Catholicity were it not that when our missionaries arrived they found that Protestantism had already there, as everywhere, done its work of dividing the minds and leading toward incredulity and indifferentism.

It is not to be wondered at if in all their letters our missionaries complain of their utter impossibility of competing with their Protestant neighbors; were it not for the efficacy of the Truth they preach and the grace of God which is with them, they could accomplish little or nothing. They are doing wonders with the means at their disposal, but none the less, if we are to make any further advance among that billion of infidels, apostles must be sent and there must be an output of alms in these days, as in the days of St. Paul, on the part of the brethren who have received the Faith.

From the foregoing it follows that Catholics are not doing their duty to their infidel and pagan brethren. I do not speak of American Catholics only, but of those of old Europe as well. I venture to say that the so-called Catholic nations have not passed generously to others the Light of Faith, and this is perhaps why it is getting dimmer in some of them.

I may be excused for making a plea in behalf of foreign missions; it was the necessary consequence of the subject assigned to me. But I am not exclusive; I know quite well that home missions, whose cause shall be eloquently pleaded in this Congress, have first claim on us. Yes, it is the first duty of every Catholic to help missionary work in his parish, in his diocese, in his country. Indian and negro missions, missions to non-Catholics, ought to have his practical sympathy, but he ought also to remember occasionally his foreign brother still sitting in absolute darkness. This would not call for the sacrifice of our substance. A trifle from each one, if gathered regularly and assiduously, would be a wonderful help to Mother Church for the spread of our Holy Faith. Charity begins at home, but must not end there, and the Catholic whose charity is limited by the shadow of his church steeple fails to understand all the obligations of his vocation. As Cardinal Wiseman said: "Every member of the Catholic and Apostolic Church ought to consider

it an honor and a glory to be included in the sublime commission to labor for the conversion of pagan nations."

Yes, we are sadly in need of missionary work in this country, and to use the words of Cardinal Manning: "It is because we have need of men and means at home that I am convinced we ought to send both men and means abroad. In exact proportion as we freely give what we have freely received, will our works at home prosper and the zeal and number of our priests be multiplied. This is the test and the measure of Catholic life among us. The missionary spirit is the condition of growth and if the faith is to be extended at home, it must be by our aiding to carry it abroad."

Paradoxical as the assertion may be, I believe that one of the necessary conditions of success in our propagation of the Gospel at home is to contribute to its propagation abroad. And this is why I utter the wish that God speed the day when every parish will have a mother's love for these far-away priests, brothers and nuns who are striving for Christ in the wilderness beyond the frontiers. (Applause.)

Archbishop Quigley: We have now exhausted the time allotted to the morning session, and the remaining papers on the programme will be read, if possible, this afternoon, at the session which will begin at 2 o'clock. I thank you for your attendance today and your attention, and now adjourn this morning session to reassemble again at 2 o'clock this afternoon.

Adjourned 12:00 noon.

MONDAY, NOVEMBER 16,

Afternoon Session

THE RT. REV. JOHN J. HENNESSY, D. D., Bishop of Wichita, presiding.

(Session called to order at 2:20 P. M.)

BISHOP HENNESSY: Some of the papers that were to have been read at the morning session had to be postponed for want of time, and the first paper this afternoon will be on "The Holy Childhood," by the Very Rev. Father Willms of the Congregation of the Holy Ghost, who will now address you. (Applause.)

THE WORK OF THE HOLY CHILDHOOD.

Paper by

THE VERY REV. JOHN WILLMS, C. S. Sp., Director-General for the United States Association of the Holy Childhood, Pittsburg, Penn.

Right Reverend Bishops and Monsignors, Very Reverend and Reverend Fathers, Ladies and Gentlemen:

I will endeavor to hold your attention on the present subject for about ten minutes and no longer. (Applause.) You may take your watches and watch me.

Twenty years after the foundation of the Society for the Propagation of the Faith, i. e., in the year 1843, Mgr. Chas. de Forbin Janson, Bishop of Nancy, in France, established the Society of Holy Childhood.

The end to be attained is two-fold; 1st, to rally around the Infant Jesus our little Christian children from their tender years, so that with their increasing years and strength,

and in imitation of Jesus their master, they may practice true Christian charity in view of their own perfection; 2nd, that by the practice of charity and enduring liberality, those same little Christian children may co-operate in saving from death and sin, the thousands and thousands of children that in pagan countries like China are cast away and neglected by their parents and die upbaptized; to procure Holy Baptism for those abandoned little ones, and should they live, to make of them craftsmen, teachers, doctors or priests, who all in turn will spread the blessings of the Christian religion amongst their countrymen—such is the further object of this Association.

Children can become members of the Association immediately after the reception of Holy Baptism, until the age of 12; after the age of 12 years, after their first holy communion, all persons can belong to the Association, gaining all its indulgences for the rest of their lives; it is however necessary, at the age of 21, in order to still share in the indulgences of the Association of the Holy Childhood, to become at the same time a member of the Lyons Association for the Propagation of the Faith. Thus it will be readily seen that the two Societies work hand in hand. The former may be called a stepping stone to the latter.

In order to be a member or participant, it is necessary to give each month a contribution of one cent or twelve cents a year, and each day recite a "Hail Mary" with the addition, "Holy Virgin Mary, pray for us and for the poor pagan children." Until the children are able to do this themselves their relatives should do it for them. At their admission the children receive a picture and medal of the Association.

The parish priest is validly director of the work from the moment that he has the will to introduce the work of the Holy Childhood, and has, when there are at least twelve associates, a share in the privileges which are granted to the Directors by the Holy See, provided that for the exercise of

these privileges the requisite permission of the Ordinary is either generally granted, or that it has been specially asked. The same holds good for the assistant priests of the parish, when the pastor has entrusted to one of them the care of the labor in matters relating to the Association.

APPROVAL OF THE ASSOCIATION BY THE HOLY SEE AND THE BISHOPS.

Four Popes and hundreds of other Church Dignitaries approved of the Association and recommended it to the faithful in their respective dioceses. Pius IX of blessed memory, by a Breve of 18 July, 1856, raised it to the rank of a canonical institution, gave it a Cardinal Protector and requested all the Bishops to introduce it in their dioceses. Pope Leo XIII in an Encyclical letter "Sancta Dei Civitas" of December 3rd, 1890, blessed it and recommended it again to the Bishops. "It is my earnest wish," he said, in 1882, "that all the children of the Catholic world should become members of the beautiful Association. Pope Pius X emphasized its international character, comparing it to a great army the component parts of which are the various national branches.

The affairs of the Association are managed by an international Council at Paris, France, consisting of 15 priests and as many laymen. The General Director of the Association is the presiding officer. This General Council has exclusively the right of general direction and of the distribution of the Society's funds. To them various national branches send in their yearly report with the contributions received. It is to be noted that none of the officers receive any compensation for their services. (Applause.)

It is estimated that at the present time there are enrolled under the Banner of Holy Childhood about seven millions of Catholic children, praying for the spreading of the kingdom of Christ, and helping the good and glorious work of our missionaries by their tiny contribution. Fully 32 millions of dollars are the result of our Catholic children's generosity and by their help they have been able to open the gate by the

sacrament of Baptism, the gate to Christ's kingdom on earth, the Catholic church, to about 18 millions of pagan children. (Applause.) Taking into consideration the difference of the amount of the yearly contribution, our children are far ahead of the grown up people in the work of foreign missions. (Applause.) According to the last report from Paris, the receipts for the year 1907-1908 were over $700,000. From this fund 236 missions in the various heathen countries were supported. An annual grant is made by the General Council in favor of our Indian schools in the west; 1171 Orphanages, 7,372 schools and 2,480 work shops, etc., share in the yearly alms received from all the Catholic countries. The Annals of the Holy Childhood's bi-monthly publication are issued in seven languages. Six countries contributed towards last year's fund of $700,000 ninety per cent., viz.:

Germany	about 38 per cent.	or 278,355	Dollars
France	about 24 per cent.	or 169,935	Dollars
Belgium	about 12 per cent.	or 92,255	Dollars
Italy	about 7 per cent.	or 50,630	Dollars
Holland	about 5 per cent.	or 31,540	Dollars
Austria	about 4 per cent.	or 30,995	Dollars
Sum total from these six countries		653,690	Dollars

Ireland's contribution for 1907 amounted to $5,440.00 and England's $1,595.00, the two English-speaking countries being represented in the total amount with one per cent. Thus there is room for vast improvement.

The Association was probably established in our country by Mgr. Forbin Janson himself. Several agencies in the East and West managed its affairs for about 50 years. On January 1st, 1893, the work was concentrated into one central agency and confided to the Fathers of the Holy Ghost with headquarters in Pittsburg, Pa. Very Rev. A. Zielenbach, C. T. Sp., was its first Central Director for about four years.

VERY REV. A. E. BURKE, D.D., LL.D.

President of The Catholic Church Extension Society of Canada. Deacon of Honor at Solemn Pontifical Vespers, Holy Name Cathedral, Sunday, November 15, 7:30 P.M. Paper morning session, Monday, November 16.

Rev. P. L. Duffy, LL. D., Litt.D.
Member Board of Governors.
Sermon, St. Malachy's church, Sunday, Nov. 15, 7:30 P.M.

Rev. J. M. Cleary
Delegate to the Congress.

Rev. John P. Chidwick
Member Board of Governors.
Sermon, Church of the Precious Blood, Sunday, Nov. 15, 7:30 P.M.

Rev. Francis H. Wall, D.D.
Member Board of Governors.
Delegate to the Congress.

Since then, Rev. John Willms, C. S. Sp., is general manager, ably assisted by thirty-two priests as Diocesan Directors, who, one and all, volunteer their services for this noble cause, without any compensation whatsoever (applause), paying even the incidental expenses out of their own pockets. (Applause.) The total receipts since 1893 to the 31st of October, 1908, were $319,012.76. About 18,000 Annals in English, German, Polish, and French are sent from the Central Office to the different local branches, six times during the year. Let me close this short review of our work with the beautiful words of an apostolic priest: "We are engaged in the same work, though in different fields. Therefore, with hearts closely in touch and with hands warmly clasped we will labor together to bring many souls to Christ." (Great applause.)

Bishop Hennessy: The next paper that will be presented to you will be on "Mission Colleges," and will be read by the Very Rev. Dr. Burke, the President of the Canadian Church Extension Society, whom I now introduce to you. (Applause.)

NEED OF A MISSIONARY COLLEGE.

Paper by

The Very Rev. A. E. Burke, D. D., LL. D., President, The Catholic Church Extension Society of Canada.

Right Reverend Chairman, Right Reverend Bishops, Reverend Brothers of the Priesthood, Ladies and Gentlemen:

I will not tell you that my paper is only ten minutes as the Reverend gentleman did who preceded me for fear I might become as great a sinner as himself, but I will get at it as quickly as possible and end it as quickly as I can.

The same arguments which justify the new missionary movement of which Catholic Church Extension is the out-

ward expression, and stronger ones, call imperatively for the providing of priests, specially qualified, for the changing conditions they must labor in and triumph over, in order the more effectually to spread the Kingdom of Christ upon earth. To secure the priests needed and the kind of priests needed a missionary college is an absolute necessity. There from a tender age even those disposed to the sacerdotal state and inclined to embrace the sublimest work in its whole field of endeavor, missionary sacrifice, should be trained.

Everybody is ready to admit that numerous as are the associations of men which have effected and are still effecting so much good in the Church; great as is the disposition of her sons to support the general works of charity her membership imposes and wonderful as has been the provision made in this grand new land for her needs, no real, vital, satisfying home missionary organization had been born of her bosom, on this Continent at least, which, modeled on God's blessed Providence, was able to "stretch from end to end mightily and dispose all things swectly"—an organization planned after ideals which those without her fold and, therefore, deprived of the full gift of faith, had early come to recognize and pursue as an obligation of that imperfect faith and a necessity to their corporate religious continuity. Assuredly, the spirit implied in the Divine injunction, "Go ye into the whole world and preach the Gospel to every creature" should include in its earliest operations the evangelization of the multitudes of poor, bereft and neglected people, the outcome of the peculiar conditions of settlement, which have marked the progress of immigration into the west, southwest and middle west of these United States and more recently the same regions in the Great Dominion of Canada. Those pioneer people have a special claim upon us. They are our brothers, descended, for the most part, by a common lineage, redeemed by the same tremendous sacrifice, subject to the gentle yoke of the Gospel and well disposed to receive of the Church's beneficent min-

istry. They are often deprived of all the blessings that inestimable ministry affords and largely because those whose lines are cast in pleasanter places, those with all the advantages of complete religious service, those to whom the goods of the world have come abundantly that they might be used wisely to procure the greatest good, refuse to recognize their responsibilities and forget that it is more blessed in God's admirable way to give than to receive, and therefore neglect their duty to them and leave them alone to famish: "And there passed that way a Samaritan."

As necessity is the mother of invention, so new conditions in the Church of God call into existence new institutions. It remained for these later years to evolve such an organization in the Catholic Church of America. The name it is known by is "Extension"; its object, to provide for all these neglected ones of our faith by the cultivation of the true missionary spirit in the people. It is still young and crude and not by any means up to the limit of its possibilities; but it has already convinced the whole community of its usefulness and its ability to compel support for the missionary idea, especially, from those endowed with the gifts and responsibilities of wealth. It is demonstrating anew the marvel of Apostolic times—"The poor have the Gospel preached to them." Churches have been built and altars set up and provided with the necessities of worship where never before the Holy Sacrifice was offered; missionaries supported, in whole or in part, and thus their hard path smoothed and rendered less discouraging; good literature, the antidote of the insinuating and pestiferous prints which are everywhere found to be the undoing of the weak in faith and ignorant, distributed with a generous hand; students for the religious life discovered and aided in their college and seminary studies, and Apostolic works of all sorts substantially assisted in all parts of the country. These fruits then amply justify the Extension movement and explain clearly the attitude of Our Holy Father, Pius X,

towards it and the blessings with which he has so freely enriched it; they account equally for the sympathy and support of the hierarchy manifested here in such a remarkable degree.

But if it were so good and so commendable a thing to supply properly the purely material needs of religious worship and the adjuncts to the saving ministry, anyone will see at a glance that it were doubly so to provide for the ministry itself, to found an institution whence will come the little army of Levites to whom the whitening harvest calls at present with the greatest earnestness and persistence, a band of clergy specially dedicated to the Missions of our Country and trained up in all the ways which can make their sacred ministry most effective. Such a class of men is imperatively needed. The missionaries sent out to this field by the other denominations are specially trained for it; indeed, they exact of them a special vocation and special qualities entailing cheerful sacrifice and success in enterprise. Ours, with their wonderful powers of priesthood, high ideals and special graces of state, must necessarily transform the bleak and unforbidding places of the plains into nurseries where every Christian virtue may freely flower and fruit.

"Give me a good priest," said one of the most influential Episcopal promoters of this work in Canada, "and I shall have little anxiety for the extension of God's Kingdom in the place he labors. It may be poor, it may offer great hardships from physical and social sources, it may be far removed from the centers of religion and culture, it may be peopled with degenerate men, there may be little or nothing of religious institutions—nothing, nothing, nothing—but he will quickly bring it out of its barrenness and make it blossom as the rose. The good priest, to my mind, is the first necessity of the Church, he is the last necessity, he is the only necessity (applause). Let us, in God's name, set about getting him and the rest must quickly follow" (applause).

If we are all convinced of the need of the missionary with the special qualifications for his great work and know that he cannot be had from the ranks of the diocesan clergy, for there is an instant cry from the Atlantic to the Pacific today for priests for the diocesan field alone; it is clear that the time is ripe for the founding of a special institution which will encourage vocations not now obtainable by the other seminaries of the country and necessary to the Church, as a great, vital, progressive, spiritual, missionary power (applause). It would be the means of securing for our needs the numerous excellent subjects for priesthood, the best subjects of all, perhaps, whom straightened circumstances throughout this great land yearly withhold from the service of the Gospel—young men, who, under normal conditions, would despair of ever reaching the priestly goal and who could, we believe from our short experience and the hopes it has engendered, enroll themselves in our missionary college and zealously prepare themselves for the American missionary fields and in them do the great good which there awaits them.

This is not mere speculation. We know that our hopes for the country in this regard can be speedily realized, for already in the diocesan colleges of the country a bright and promising band of students are enrolled for the ministry under the banners of American Extension, and the Canadian Society, young as it is, has already commenced this work. Even from the far-off fields we so wish to serve comes the proffer of youthful ecclesiastical life for the needy portions of the Lord's vineyard. One young man of education and piety thus writes from Sinnot, Saskatchewan:

"When I heard of the establishment of the Catholic Church Extension Society for Canada my heart leaped with joy as I myself during my sojourn here have sadly realized the great need this part of Canada has of clergymen who can minister to Catholics speaking English as well as those of foreign birth, who are daily coming in and scattering over the vast countries

comprising this Western land. I consider it a great duty incumbent on the present generation of educated Catholics to do all in their power to hold and bind together the lukewarm brethren distributed throughout the towns and districts of Alberta and Saskatchewan. I humbly offer myself for the missionary priesthood for which you are striving."

Another youth, now in the Seminary of Philosophy of Montreal, appeals to us to adopt him for this most meritorious work; a third, a school-teacher filled with the spirit of the missionary calling, demands admittance to the ranks of our students at once; and so the applications come in upon us thick and fast, furnishing us with absolute proof that there is no dearth of volunteers if we are only to take advantage of their valuable service for Holy Church today. In every city of the Dominion, indeed, all over America, the merit of such a life and its glories will commend itself to the virtuous youth which the Lord so pressingly invites to take up the burdens and joys of his ministry.

From every diocese of our own West we hear the cry for English-speaking priests, especially from Victoria, from Vancouver, from St. Albert, from Prince Albert, from Winnipeg, from the newer dioceses of Northern Ontario; indeed, from all the older dioceses, too, for that matter. Even the great, old, well-organized French Churches acknowledge the need of priests and cannot longer furnish recruits to the stranger. This is a period of extraordinary development in Canada, as it has been and continues to be, also, in the United States; the Church must be prepared to give priestly succor where needed or lose her people altogether; "It will not do now," says the Anglican missionary appeal, "to follow the inflowing hordes of Christians to our prairies; we must be there before them or with them at least, and supply the means of religious life to them or they will take up with other organizations altogether and be lost irrevocably to us as a body." The Catholic Church

surely cannot lag behind the others in this zeal for the care of souls. If she does, then many, many more thousands of her children will be lost to her as has already happened here and with ourselves. The ministry of the multitudinous sects is today ornamented with names which indicate a purely Catholic origin, and emphasizes losses we have suffered when we could ill afford them. We cannot permit such calamities to occur again; we must make every effort and sacrifice to see that our Catholic people of English tongue in rural districts be found out and ministered to by their own—at least, not permitted to be absorbed by the more active sects among whom they have settled. For this we want priests, missionaries with the spirit of their calling and ready and willing to save these souls to the Church.

We cannot afford longer to resist the cry, either, of the strange peoples of our faith—Catholic, and submitted to the Holy See—which are pouring into our country without any pastors of their own. Within the last few weeks an earnest appeal on behalf of ONE HUNDRED AND FIFTY THOUSAND RUTHENIANS of this class has been made to the Church of Canada, especially to the French bishops. These people have been the victims of religious and political proselytizers to an incredible extent since they reached America, and this through the agency largely of missionary societies. Just think what the perversion of such a body of people as this would mean to us! Think of the organized efforts of the sects to bring about this result! Think of the immense sums of money they spend to effect it! And all this time we stand idly, and let me add criminally, negligently by, and permit them to do their work unrestrained. These Ruthenians want to acquire English, the idiom of which is easy to them and which they will have to know anyway to live in an English country like ours; they need English-speaking priests who will devote themselves to their service, learning their language and practicing their peculiar religious rite, at the outset, at

least. We could readily secure young Ruthenians from out their own ranks and educate them for this special work. This is the plan the sects took to rob them of their Catholic faith; *fas est et ab hoste decere.* The Missionary College is again a necessity. In his pamphlet just issued on attempts at schism among the Ruthenians of the Canadian Northwest, Rev. Father Lelaere, C. SS. R., makes this touching appeal: "Imagine these 150,000 abandoned Ruthenians, almost without pastors, exposed to the fury of the wolves that ravage the sheepfold. They are nevertheless Christian and Catholic souls, our brethren in Jesus Christ. No; they are not pagans whose education has entirely to be undertaken—they are not living in a country of unknown frontiers; they are in our own land, in the midst of us even. Without doubt we admire the zeal which fires young Levites to work for the salvation of souls in the wilds of Africa among those who sit in darkness and in the shadow of death, but can we leave those so near to us to perish whilst we give succor to the unknown? Can we be generous with the stranger whilst there is a debt to be discharged to our real brother in the faith? Behold 100,000 brothers are now stretching out their hands to you and beseeching you to succor, protect and govern them!"

This pathetic picture might be painted in regard to many other peoples in the unorganized or recently organized districts of Canada and the United States. We cannot remain longer insensible to the appeal and call ourselves Christians and Catholics. We must provide for these souls famishing in the desert; we must give them priests after God's heart, and to do this the Missionary College is a necessity. We make an appeal then to generosity and faith to supply it; and we shall not appeal in vain (applause).

Bishop Hennessy: After listening to this able paper just read by the Very Rev. Dr. Burke, I have the pleasure of announcing to you a little surprise, in the form of a paper

MOST REV. JOHN BAPTIST PITIVAL, D.D.
Archdiocese of Santa Fe, New Mexico.
Address, The Religious Conditions in New Mexico.

By Thomas A. O'Shaughnessy, the Religious Painter.
PAUL PREACHING AT ATHENS

From Painting by Thomas A. O'Shaughnessy.
STOCKADE MISSION BUILT BY FATHER PIMET, THE MISSIONARY, IN 1595 AT CAHOKIA, ILL.—THIS MISSION IS STILL STANDING.

which is not mentioned on the programme, but which you will find, I think, very interesting.

An old saying has it that "the poet is born and the orator is made." Up to the present time the Church in this country has been depending upon *born* missionaries. Thanks be to God, the time has come when we intend with His holy help to *make* missionaries. I have therefore to give you the pleasure of listening to a missionary who was born such, brought up such, and is such today. He is at present the administrator of the Archdiocese of Santa Fe, New Mexico. and has spent his entire life going about roaring like a lion (laughter), is here today, and will now address you—the Right Reverend John Baptist Pitival, the Bishop-Administrator of Santa Fe. (Applause.)

THE RELIGIOUS CONDITIONS IN NEW MEXICO.

Address by

THE RT. REV. JOHN BAPTIST PITIVAL, D. D., Administrator of the Archdiocese of Santa Fe.

Right Reverend Chairman, Most Reverend Archbishops, Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen:

It is certainly a matter for congratulation to me and to the Archdiocese of Santa Fe that I should have been accorded the opportunity to address such an august assembly of prelates, priests and laymen, convened to discuss and to hear discussed the most momentous questions conceivable: how to save all who rightly belong to us; how to preserve and extend the Church of Jesus Christ.

This is not an ordinary occasion; neither is the country from which I come, nor are the conditions I am to represent to you, ordinary ones. No one who has not seen our Southwest can form an adequate idea of our country, and no one

who has not lived in our midst can realize our conditions and appreciate our needs. Everything is so different. If you ask me what is responsible for these conditions, I must answer: the character of our desert country, the character of its inhabitants, who are mostly Mexicans and Indians, and its history.

Without fear of contradiction I may assert that the history of the Missions in New Mexico is unequalled in these United States. From the time when Fr. Marcos de Nizza, the discoverer of New Mexico, in 1539, accompanied only by a Negro and some Indians, after a journey of over a thousand miles from Mexico to Zuni through roadless deserts and trackless mountain forests, infested by fierce Indian tribes, erected a cross on the high rocky eminence where he was standing, glancing at the Cibalo of the Seven Cities, and took possession of this whole region for the king of Spain, calling it "the New Kingdom of St. Francis," thence to the time when these sturdy sons of St. Francis were expelled and the priests of New Mexico practically forced to abandon their cherished field of labor through the secularization of the Church property by the now independent Republic of Mexico in 1823, we witness almost unequalled heroism, hardship, labor and sacrifices of every description.

The first church in what is now the United States was founded in St. Augustine, Florida, in 1560.

The first church in New Mexico and the second in the United States was founded in September, 1598, at San Gabriel de los Españoles. At Santa Fe, the second oldest city in the Union, was reared the third church in the United States in the year 1606. Since 1595 the capital of the "New Kingdom of St. Francis," then called the San Francisco de los Españoles, San Francisco of the Spanish, the center of glorious activity of the sons of St. Francis, the witness of their sufferings and privations, of their zeal and their success, saturated with the blood of hundreds of their faithful Indian followers and of so many

valiant Spanish soldiers fallen in battle for their holy faith it, Santa Fe, certainly deserves the name, which means "Holy Faith." (Applause.) No other city in the Union can boast of such a history.

In 1617, three years before Plymouth Rock, there were eleven churches in New Mexico. A century before our nation was born the Spanish had built in New Mexico half a hundred large, permanent churches, nearly all of stone. That is a missionary record which has not been equalled elsewhere in the United States (applause) even to this day; and in all our country we had not built by that time so many churches for ourselves as had been built in New Mexico for the Indians and Spanish. At what price, peril and endurance in self-sacrifice and blood the conversion of numerous Pueblo Indian towns was accomplished cannot be realized. Twenty different towns at one time or another murdered their respective missionaries. Some towns repeated the crime several times. Up to the year 1700 forty of these quiet heroes had been slain in New Mexico; two by the Apaches, but all the rest by their own flocks.

Why do I mention this? Why? Because it would be a shame if we would permit this field, wrested amid constant perils and through indescribable sacrifices from barbarism and heathendom and changed into a garden of God, to revert to its former condition. Does it not seem as though these heroic figures of a bygone age were appealing to us with outstretched arms not to permit the work founded upon their life's blood to go to utter ruin?

When, through the machinations of a Masonic Mexican government, the friars were expelled and the other priests were forced to leave the country, and the flocks of New Mexico were utterly abandoned and left without a shepherd, it is not surprising that they were dispersed.

The second period of the history of New Mexico, under American rule, beginning with the cession of New Mexico to the United States in consequence of our war with Mexico and

the treaty of Guadalupe Hidalgo, in 1848, when, pursuant to the petitions of the Fathers of the II. Council of Baltimore for the erection of a Vicariate Apostolic in New Mexico, the Rev. John B. Lamy, from the diocese of Cincinnati, was appointed Vicar Apostolic of Santa Fe, was hardly less heroic than the first.

Since missionaries could not be supplied by the United States, we see one Vicar Apostolic and one Vicar General after another cross the plains on their way to France, whence they brought five, six, eight devoted priests and seminarians at a time to the distant mission field. Once five Christian Brothers from France, at other times Sisters of Loretto and other communities accompanied them across the plains over the Mexican Traders' Trail in ox-carts and mule-wagons, which, on one particular occasion served as a good barricade against a vicious attack from the Indians. (Applause.)

Under many hardships and privations these sturdy missionaries visited their extensive charges, ministered to their spiritual wants, and tried to keep the faith alive among the widely-scattered Mexican and Indian villages. As they were doing then, so we are doing now. But we have now entered upon a period of transition, and what was barely sufficient then, has become utterly inadequate now. The railroad has brought people eager to reap what others had been sowing. It has brought and continues to bring the miner, the artisan, and the settler to experiment in dry farming, and to take up irrigable lands. Above all, it has brought the Protestant missionary and the Protestant Mission School.

Permit me to explain:

New Mexico is a little larger than the six New England States, New York and New Jersey combined. Over this vast area are scattered 133,000 Catholics, of whom the vast majority are Mexicans, and about 18,000 Catholic Pueblo Indians. Here one of our missionaries brought a specimen. (Applause.) All these, Mexicans and Indians, live, as a rule, in rather

small, widely-separated villages and ranches, which makes their attendance extremely difficult.

Whilst there are about 44 churches with resident pastors, there are 340 different missions and stations visited at stated times. There are but 60 priests to attend to these 384 places. Some priests must attend to a dozen missions, besides attending to their parish proper. There are parishes larger than the state of Massachusetts, administered to by one priest. It has taken me as many as 22 days of practically constant travel, by rail and by wagon, to make the circuit in one parish to administer the Sacrament of Confirmation in the different missions and stations. (Applause.)

Owing to the lack of railway facilities the vast majority of the missions and stations can only be reached by wagon or on horseback. Some are visited once or twice in a month, others can only be visited once or twice a year. Sick calls are sometimes attended at a distance of 200 or 250 miles. Owing to the great distance of some Catholics from the nearest resident priest many die without the grace and consolation of the last sacraments, which is more discouraging and depressing to a zealous priest than the greatest physical hardships are.

But why is it, you may ask, that one priest must attend to such vast districts and so many and so widely separated towns and villages? Lack of priests? or lack of funds? Rather both. If, at this moment, among the large number of priests listening to me, a dozen or two of the most zealous would rise and offer to accompany me to share our burdens and to alleviate our hardships, I would have to decline. Why? Upon what could they live? Do you realize the poverty of our people? Do you realize that the greater part of our country is "good for grazing only!" Last year President Roosevelt (applause) in his speech at Keokuk, Iowa, said: "But where irrigation is not applicable, and the land can only be used for grazing, it may be that you cannot run more than one steer to

ten acres." Very well, but if the land in the northwest is such that it takes ten acres to support one steer (laughter), there are vast portions in the southwest where a square mile would not keep a steer from starvation. (Laughter.) Vast portions of our Southwest are aptly described in the words of Chas. F. Lummis: "Where a horned toad may scratch a living if it remains single, but where it is doomed to starvation if led into matrimony." (Laughter.)

When you realize that the vast majority of our Catholic Mexicans are poor herders—not sheep owners—hardly able to make a living, you will believe me when I say, that it takes from six to eight hundred families to support a priest. Except in a few cities, pew-rent is unknown; in many villages even pews are unknown. The priests are, as a rule, supported by the very meager offerings made on the occasion of the administration of the sacraments of baptism and matrimony. Each family is expected to contribute annually the small sum of $1.50 for the support of the priest and parish, but, in the majority of instances, on account of the poverty of the people, this offering cannot be expected.

It is true, many more priests are needed, many a large district ought to be divided into more parishes; many of the larger Mexican and Indian villages ought to have a resident priest; but until outside assistance is secured for their support it is useless to think of such a project. Nevertheless the recruiting and education of our clergy is a standing need of our Archdiocese, not only because some of our priests have spent their lives and have reached a ripe old age, but also, as I have stated before, we have entered upon a period of transition. Settlers are flocking in from Oklahoma and the overpopulated eastern states. They are now settling mostly in Southeastern New Mexico, trying to change the forbidding desert of the renowned Llano Estacado, the Staked Plains, by dry farming. Next year they will certainly pass the Rio Grande in their westward march. Irrigation and settlement

on our arid and semi-arid lands are receiving a new impetus, as attested by the late International Irrigation Congress, held in our midst at Albuquerque, New Mexico, only last month. And when at last, New Mexico is accorded statehood at the next session of Congress (laughter and applause), capital will be less timid in coming to us to develop our vast natural resources (applause), especially our mineral resources.

But we all know that Catholic immigrants to a new country must be cared for immediately before they grow careless through neglect or before they are absorbed by the ubiquitous Protestant Mission churches. Our Faith has lost tens of thousands through such neglect; and I hope to God that this sad experience will not be repeated in the Archdiocese of Santa Fe. (Applause.)

In such emergencies, what can I do without priests and means?

I now come to the most important, and, at the same time, to me the most galling point of all. Reluctantly do I confess the humiliating fact that in all the Archdiocese of Santa Fe there are but three parochial schools, one at Santa Fe which was erected through the generous offerings of the Catholic people of the Archdiocese of Chicago (applause), one at Albuquerque, and one at Peña Blanca, whilst in one single out-of-the-way Catholic parish of this same Archdiocese there are no less than five well-equipped Protestant Mission schools.

Conditions in New Mexico were and are rather favorable to fostering the work of our non-Catholic brethren. The public schools among the Mexicans were and are such that they cannot impart an education. The school tax in the impoverished Mexican communities amounts to just enough to employ Mexican teachers one month annually in some districts, two months in another, possibly three months in others.

If there is anywhere a weak spot in a Catholic fortress our separated brethren are certain to detect it and to try and

storm the citadel, provided it can be done without too many hardships and too much danger. (Laughter.)

Here was the weak point in the Catholic fortress, and the Protestants were not slow in detecting it. They established well-equipped Mission schools, with competent American teachers, in the different Mexican and Indian villages. The schools were built and supported exclusively by the Protestants' Mission fund. This system was supplemented by boarding schools in the cities, in which the Superintendent of the school draws ten dollars per month from the Protestant mission fund for each pupil. To ease the conscience of the Mexicans the teachers would tell them that their schools were nonsectarian. Try to persuade a Mexican not to send his children to such a school and to deprive him of the only available opportunity of giving his children an education, and he will answer: "For the love of God, Bishop, what shall I do? Why do you not give us schools as the Protestants do?"

With this voice of mine and with every means in my power I have tried to induce them not to send their children to these schools, but unless we obtain the means to found Mission schools also, the coming generation will be lost to the faith and all the heroism, all the sacrifices in blood, life and labor will be of no avail to the offspring of those for whom these sacrifices have been wrought for the last three centuries and more.

In one year the Presbyterians spent $60,000 in New Mexico alone; while all the Protestant sects together that same year in New Mexico and Arizona spent the enormous sum of $200,000 for missionary purposes, i. e., mostly to found and maintain Protestant Missions and Protestant Mission schools in Catholic Indian Pueblos and in Catholic Mexican villages, to wrest from us this financially neglected mission field. In that same year the Archbishop of Santa Fe, New Mexico, and the Bishop of Tucson, Arizona, received, for missionary purposes,

RT. REV. JOHN J. HENNESSY, D.D.,
Wichita, Kan.
Member Board of Governors The Catholic Church Extension Society.

REV. JAMES N. CONNOLLY
Sermon, St. Leo's church, Sunday, Nov. 15, 7:30 P.M.

REV. HENRY E. O'GRADY
Represents the Diocese of Mobile in absence of Rt. Rev. Edward P. Allen, D.D. Sermon, St. Dominic's church, Sunday, Nov. 15, 7:30 P.M.

REV. S. J. SULLIVAN, D.D.
Sermon, St. Clement's church, Sunday, Nov. 15, 7:30 P.M.

REV. JAMES M. KIRWIN
Sermon, St. Kilian's church, Sunday, Nov. 15, 7:30 P.M.

not $200,0000, as did the Protestants, but nine hundred seventy dollars and seventy cents. (Laughter.)

Shall it come to this that, after our heroic missionaries have converted heathen nations, Protestantism can come in and through lavish expenditures wrest them from us again, simply because we know how to conquer, but not how to conserve?

As I have mentioned before, when the Vicar Apostolic, and, later, the Bishops and Archbishops of Santa Fe, were in dire straits, their hopes and their footsteps turned toward France. The French Missionary spirit has saved the Catholicity of the Southwest when it was abandoned by the Spanish. But you know the present condition of poor France.

This august assembly, however, is an earnest that the missionary spirit of Spain and France, when these countries were in their prime, is descending upon America. (Applause.) May it surpass both! May this movement and this spirit grow and wax stronger and stronger for the glory of God and the salvation of immortal souls. (Applause.)

Bishop Hennessy: I wish to supplement the very interesting paper of the Right Rev. Bishop by saying that I have the pleasure of being his neighbor. I presume that you have heard of one of the greatest states in the Union, and when I mention that, echo answers, of course—Kansas. (Laughter and applause.) I wish to add to the information given in that paper something which the good Bishop did not tell you and which I am sure will be interesting; it is that every well-to-do Indian family in his diocese of New Mexico who cannot afford the use of a plow keep on hand certain animals down there that are called "razor-back rooters," and they perform the necessary plowing of the fields until their noses wear out (laughter), and then they send them to Chi-

cago (laughter) to be manufactured into sausages for the benefit of our colonies. (Laughter and applause.) I thought you might as well know all of it. From the generous spirit displayed by the good people of Chicago he will not have to say, on the next occasion of our Congress, that he received for missionary purposes only the insignificant amount of $970.70. I hope we will be able to add another nickel to it. (Laughter.)

I wish to say again with regard to Kansas that our state has the honor of having had the first missionary in the United States of America. I don't mean Carrie Nation. (Laughter.) In the year 1545, when Coronado came with his army into Kansas, he had with him a missionary Franciscan Father by the name of Juan de Padilla, and that missionary remained with the Indians of Kansas when Coronado returned to Santa Fe. In pursuing his work as a missionary he was murdered by the Indians, within a short distance of what is now one of the greatest cities in the West, namely, Wichita. About five years ago to that city of Wichita came a very interesting, bright young priest.

He was engaged in delivering lectures to people in various parts of the diocese of Wichita. He was in his work dispelling a great deal of irrational prejudice against our Church and making easy the work of the local clergy. Some years ago I received a donation of a Protestant church building and the deed for that church was given to me by the Church Extension Society of the Congregational denomination. It started me to thinking, and when this young priest came to me I said to him, "In your going about from place to place can you not find for me some statistics about this Church Extension Soci-

VERY REV. FRANCIS C. KELLEY, D.D., LL.D.

President and Founder of The Catholic Church Extension Society. Address afternoon session, Monday, November 16; presides at mass-meeting Wednesday, November 18.

Rev. E. B. Ledvina,
General Secretary, The Catholic Church Extension Society.

Rev. A. P. Landry,
Field Secretary, The Catholic Church Extension Society.

Mr. M. A. Fanning,
Secretary Board of Governors, The Catholic Church Extension Society.

Rev. W. D. O'Brien,
Diocesan Director, The Catholic Church Extension Society.

ety? It is something we ought to have." He said, "I will do so. I can get you all the information." Some time afterwards I said to him, "I would like if you could write for our paper, our Catholic paper"—the *Catholic Advance,* one of the finest two-dollar papers in the United States (laughter and applause)—"a description of what you can learn or discover regarding Protestant Church Extension." He replied that such an article would best come from myself, but I was too busy. Afterwards he said that he would write such a description to the *American Ecclesiastical Review.* He did so. It was a magnificent description, and, like the explosion this morning when our pictures were taken, everybody in the United States took up the idea at once, and there was the origin of the Church Extension Society. The young priest whom I have been describing, the Moses who struck the arid rock of Catholic endeavor and caused the flow of Catholic charity through the Extension Society, the man who originated and, under the inspiration of the Archbishop of this city, brought to success this magnificent Congress, is the one whom I will now introduce to you, the President of the Church Extension Society of the United States of America, the Very Rev. Dr. Kelley. (Applause.)

CHURCH EXTENSION.

Paper by

The Very Rev. Francis C. Kelley, D. D., LL. D., President, The Catholic Church Extension Society of the United States of America, Chicago, Ill.

Most Reverend, Right Reverend and Reverend Fathers, Ladies and Gentlemen:

At such a time as this, when representatives from every

portion of the American Church are gathered together, perhaps the first requisite for one who hopes to start a discussion which will produce good results is caution. We must fear to say too much and yet dread saying too little. The fear of saying too much has kept us for a long time recognizing the great Missionary needs of the American Church. I remember some years ago that a lady wrote a few very severe articles in the Catholic press regarding our great loss in America. Her utterances were attacked as incautious, but no one denied their truth. The warning went unheeded. When Church Extension first came into existence we were asked to risk saying nothing rather than to say too much; but is it not better on occasions at least to fling caution to the winds, and in order to avoid the evil of forgetting—come out with the plain, unvarnished truth? We are surely brave enough to look our shortcomings in the face and old enough not to fear the result of scrutiny.

This gathering, representative of Canada and the United States, is the clearest proof I need that for once at least a lack of caution served the caused of truth (applause). For while caution is usually one's greatest friend, I have known it to be truth's worst enemy. Not that I underestimate the value of a conservative, nor the worth of a safe man, but that I fear rather the general evil of becoming ultra-conservative. Caution, after all, discovered no worlds, plowed no unknown seas, braved no forest dangers to make new continents, and more to the present, tunneled no mountains, explored no mines of hidden wealth and builded no monuments to progress. True, caution has no ruined works to study out and weep over, but it has worse, for it possesses a charnal house of slaughtered hopes, neglected talents and aborted good deeds. They lie hidden within its walls till judgment turns the key and flings open the door to the sight of a world that will then understand.

Perhaps nowhere is caution more welcome and in truth more needed than in things religious, but nowhere is its evil form more often mistaken for a virtue. The adulation it receives

often puffs it up to sleek and oily fatness, and transforms what God gave us as a blessed gift into sloth and indolence. Then the very promise of indefectibility is made an excuse for carelessness, and abundance of light a plea for blindness. While the gates of hell may not prevail against the institution, yet they sometimes claim individual victims whose greatest surprise will be to find that such an excuse as "We did nothing" is in itself a condemnation most dread and terrible.

Caution has been urging us for ten years to keep silent, as it has urged others for over fifty years, but the ten and fifty have gone and the very stillness of the hills and the valleys which should ring with the hymns of God's praise, is, strange anomaly, the loudest cry that someone speaks at last. Millions of souls, starving for the Word of God and the Bread of Life, wail out from the shadows behind them. The cry of another million neglected and pastorless, rings in our ears now. "I was hungry and you gave me not to eat. I was thirsty and you gave me not to drink. I was naked and ye clothed me not." And look—from out of the clouds before us even now rises the appeal of neglected children yet unborn. Yet the command was given once by Him who hated the lukewarm and vomited them out of His mouth. "Go ye and preach the Gospel to every creature."

That missionary command was the strongest the Master ever gave, and the glory of His Church has ever been bound up with the carrying out of that first and most peremptory order. No glory of the triumph after Constantine can equal the glory of the Catacombs; no books ever written can outshine the deeds writ in blood on the sands of the Coliseum; no basilica lifts its message over city or country so high as was lifted the cross of Xavier; neither college nor university has added such luster to religion as have the burning words of Patrick and Boniface (applause). Doctor, confessor, aye, even martyr, must yield to the Doctor of Doctors, the Confessor by excellence, the living martyr whom even the choir of angels

salute as Apostle. Where he is no schism seeks to break the tablets of the law; no error mars the beauty of the tabernacle; science walks humbly beside faith, and devotion hangs upon his lips. Behold in the Apostle the perfection of religion, full brotherhood with Christ, the test of sonship with the living God.

Three times did France waver, and three times did the light of faith almost go out; three times did it flicker in a pool of martyr's blood. What saved religion, and will save it again to the eldest daughter of the Church? The missions of the Franks. Before God's throne they gather—China, Japan, Africa, America! Yellow, and black, and red—they lift their hands in supplication to the throne for the mother who brought them the light. If one converted soul brings joy to the angels, what despair can be in store for a nation whose missionaries have saved thousands? Scarcely had the light been kindled in Ireland, when, lo! the generous Milesians had torches burning from it in every nation of the then known globe. When the hour of adversity came to Ireland temporal, more glory was added to Ireland spiritual. Sword and hangman's knot, bullet and whip and scourge would not daunt the faith that had generously spent itself that others might see and understand. The glory of any church, like the glory of Jerusalem, Antioch, Corinth, Rome, France, Ireland, Belgium, has ever been in that apostolic spirit which is an evidence that within are found all other marks of truth.

But what of the church in America? She has the second largest hierarchy in the world. Within its borders are five of the greatest sees. She has a sturdy faith that was fed on great sacrifices, but alone she stands amongst the towering churches of the world, practically a missionless church, even for her own provinces. Yet she is needed by the Church Universal as never before. The ills which threaten religion in old lands make it all the more necessary that in the new we should be awake and alert. But we still sleep on in America. Wrapped up in the parochial idea from the beginning, we forget that

without the Church Universal we would droop like willows by a dried-up rivulet. Never in all history has the call to united action been sounded so strongly from Rome as it is today; never have we been more urged to live the really Catholic life, which is missionary and zealous in every fiber. That the Church may live at all, the spirit of Christ must live in her. That spirit of indestructibility is assured to the Church Universal, but we have no assurance that any part in which requisites are wanting, will share the gift to the slightest degree.

Why is it that the Church in America in the hour of her strength and glory can rightly be called "missionless?" Is it because we have never gotten away from the idea that this is still a missionary country? Shall we find an excuse in our peculiar and unusual conditions, or shall we take advantage of this great meeting to closely examine our consciences?

To come to beginnings: Are our seminaries and colleges doing all they can to make the future clergy understand that they are to be something more than mere parish priests? Is the knowledge of missions imparted to students of philosophy and theology broad enough and deep enough?

How many conferences are there every year on the possibilities of expansion in pagan lands, or here at home? How often are missionaries invited to tell their experiences? Are there missionary organizations amongst the students themselves? I have heard that there are seminaries in which no such organizations exist. This is greatly to be regretted. It has been said that young men in our seminaries are too prone to speak of good places and prosperous dioceses. This may be due to the fact their spirit of unselfishness has not been directed into proper channels. Let the bishop of a missionary diocese appeal for students and, here and there amongst his hearers, a hard young face looks up at him with the query, "How much?" written plainly upon it. If, so early in his clerical career, a student manifests only a desire for

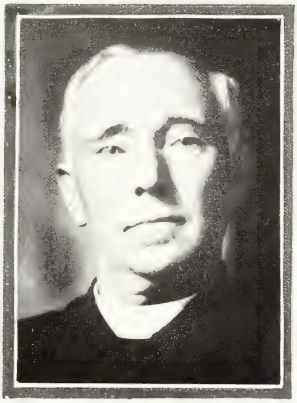
comfort in his priestly life, what will be the future, and what hope is there for the upbuilding with such poor material? There is no limit to the sacrifice and devotion which may be required in a priestly life. Besides being taught the value of prayer and of knowledge, there should be sufficient training given in colleges and seminaries to that unselfish spirit which makes great missionaries upon whom the Church relies for great results. Even in the schools little children should hear the story of Catholic Missions. It would foster vocations to the priesthood. That story of self-sacrifice for God's sake would attract and never repel. We have a magnificent priesthood in the United States and Canada, which has done wonders for parochial development, but if more time were given to the preaching of unselfish love for the Church Universal, of the glory of self-sacrifice, of the martyr's room in Paris, of that zeal which urges men to sink themselves in the cause of Jesus Christ, of apostolic effort and martyrdom, I believe that we could accomplish anything, even the conversion of America itself. (Applause.)

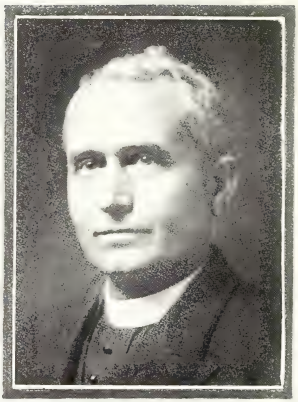
I have always been afraid to contrast Protestant and Catholic missionary effort, for I fear I might be guilty of injustice. We cannot help, however, being edified by the zeal for missions shown by the Protestant laity. Their students are not neglected. The Volunteer Movement amongst clerical aspirants is devoted entirely to arousing missionary zeal.

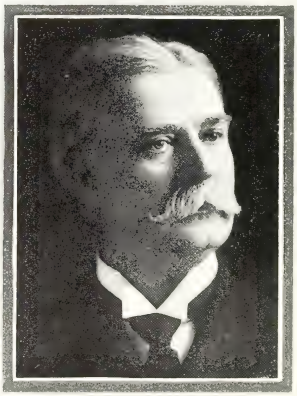
In Harvard, Yale, Princeton, Columbia, indeed, wherever we find colleges, we find these student volunteers. Yale is proud of the fact that she supports missions, and sends the brightest of her sons to them. The Yale students have their own missionary organization supporting a Protestant Mission University in China. In the theological schools missions are given much attention, and this very idea has galvanized a life into a decaying Protestantism, which in the past we have failed to understand. We know its weaknesses; we know its great losses in the cities; we know that Christian Science is eating the heart out of it; we know that even the Y. M. C.

RT. REV. C. E. McDONNELL, D.D.
Brooklyn, N. Y.
Member Board of Governors The Catholic Church Extension Society.

Photo. Copyright applied for 1909, Matzene Co., Chicago.







Rev. Thomas Finn
Member, Board of Auditors, The Catholic Church Extension Society.

Mr. John J. Fleming
Member, Board of Auditors, The Catholic Church Extension Society.

Rev. B. J. Mackin
Member, Board of Auditors, The Catholic Church Extension Society.

Mr. John J. McGrane, K.S.G.
Member, Board of Auditors, The Catholic Church Extension Society.

A. is pleasantly putting it to sleep with perfumed chloroform (applause), and yet is does not die. Why? Because an unselfish spirit is driving its really sincere young ministers into the lanes and byways to compel men to come in. "Four-fifths," says Dr. Clark, "of the growth of Congregationalism can be traced to home missions." So where Protestantism is failing in the cities it is gaining in the pioneer districts and holding its own in the country. Thinking men know that the country boy is the future ruler of the city (applause).

Let us ask what have been the questions which most agitated our clergy during the lives of those present here. Fifteen years ago our generous and patriotic clergy were plentiful on the platforms where the cause of almost any oppressed land was being proclaimed and from which invitations were sent out for contributions to advance the cause of political liberty. We do not deny but that much good has come from all this. We do not deny that we ourselves have perhaps been as ardent as our brethren, and that we have not lost all the ardor. Let us use the example of Ireland because it will the quicker secure recognition of our point. The writer is not less proud of his Irish blood than are thousands of his race in America, but he cannot let this count, when wasted efforts, so far as the Church in America is concerned, stare him in the face. Whilst our oratory and money went freely at the great meetings to assist the cause of Irish independence, the exiled Irish were losing their faith throughout the great West and down in the sunny South. The political was cultivated to the neglect of the spiritual. No one but God knows how many were lost, simply because there were not churches into which Catholics could be gathered, or priests to minister unto them. Our separated brethren were not inactive. They were pleased to see that we had left a better field to them, and to them alone. I may be charged with a lack of devotion to the land of my fathers when I say all this, yet I believe I am true to the real ideals of the Irish nation when I cry out against the too great

cultivation of the purely political to the neglect of the real Ireland, whose work is as wide as the world (applause). The years of life granted any nation are years of parturition, all painful, some more so than others, and God and the future will judge them all by what they have brought forth. There is a child of each dead nation somewhere in the world. Art and philosophy and music and culture come trooping down with fortitude and bravery, and power and learning. God knows that Ireland's child came forth in long suffering, but it was worth it all, for this child was faith, not selfish faith, but faith unshackled, faith unbounded, faith to rejuvenate a world. And America has more of Ireland within its borders than any other nation—more perhaps than all the rest of the world put together. Shall we out of love for the mother let the child starve and die? Is it necessary to show our love that way? "The child is not in danger!" some answer. Gather the statistics for immigration, study them, look at our Catholic population, and then I dare you to say that again. I read only a few weeks before penning these lines an appreciation of the "Six great lights that are gone out in Methodism"—six bishops who had recently died. Three of these great lights were named Fitzgerald, Joyce and McCabe. They will witness against us with voices that no grand organs in grander basilicas can drown on the day of reckoning (applause).

We sadly fear that others took the cue from Catholics of Irish blood. Coming continually from countries where religion and life had been developed, at least so far as brick and mortar cover development, they had no occasion to spend energy and money on their fatherlands. The Poles were perhaps one exception, but even with them no great political or religious call was made on sentimentality. But the example was not entirely without its evil fruit. In the name of Faith, nationalities banded themselves together in close organization. These did an immense amount of good and still are doing it. But the inevitable has happened. They often forgot that

there was any question but that of race and language. Too many of their organs gave and are giving still to our separated brethren the scandal of internal dissension. It is because we have been first Irish Catholics, German Catholics, French Catholics and Polish Catholics, forgetting that we are only Catholics when the interests of God and religion are considered, that our duty lies here in America (applause), and that by doing it well we confer the greatest of all blessings even on the country from which we come. If you could gather all the scandal and trouble and worry from which the Catholic Church in America has had to suffer for the last twenty-five years nine-tenths of it would be found to have been because we had permitted these little things to absorb attention from greater and more imperative interests. Only yesterday we read an appeal written by one of the most prominent Catholics in the United States to help out a political situation in Europe. This man's devotion to his cause has been noted with praise by Catholic papers all over the country. He has raised so many thousands of dollars that our own efforts for Church Extension appear as little. Ask him how much he has given to Peter's pence, to the Society for the Propagation of the Faith, to the Indian and Negro missions, to saving immigrants from the very country he loves. He will not hang his head in shame, because he thinks, perhaps, he's doing a much greater work. Perhaps he pays his pew rent, buys a 25-cent ticket for a concert now and then, makes an offering at Christmas and Easter; but his great work, unselfishly done, is political. There's something wrong where a man of his education and learning—and his devotion, too—can spend and be spent almost entirely on secondary considerations, while the cause of God and redeemed souls is suffering. We have coming into our office Catholic, or so-called Catholic papers, published in foreign tongues. Seldom is there mention made of the missionary work of the Church, for "national"

questions occupy much of their editorial space. If there is one thing that should unify the different Catholic nationalities in this country it is certainly unselfish work for missions amongst them all (applause). We do not need the same language, the same blood, the same parish, the same school, but we do need the same unselfish love of our faith and the same zeal for its extension (applause).

Let us consider another phase of this question. We have no lack of societies in the Church of America, but we have a decided lack of societies which try to render any active assistance to the Mission work of the Church. I belong to some of these societies. Without hesitation I say that many of them are disappointments. A sop to the religious side by one or two donations to great works, a few pennies flung to the poor, dances all winter, assessments for life insurance, card parties, minstrel shows, athletic sports, picnics, balls, and the story is told (applause). Go in and ask for missions, and in most cases you will be informed that they are busy paying for a new hall. Surely these are not to be considered real Catholic societies, in the strict sense of that term. A prayer at the beginning of a meeting, a hurried sign of the cross at the end, the obligation of going once a year to communion—do these things give a right to the title "Catholic," the noblest title of all? We cannot avoid the selfish, but we have a right to expect that some at least of their energy should be turned in a missionary direction. Societies are made up of individuals banded together for a definite purpose. Catholic societies are men banded together for a Catholic purpose. Are there not too many men and these women banded together for selfish purposes (applause)? Why should there be thousands who send out the call to have our lives insured, thousands to invite us to dances, thousands to put us into athletic associations, thousands to bid us join reading circles, and no one to speak a good word for the poor and neglected of Jesus

Christ? Will the little charity compared with the great sum spent in amusement purchase for these organizations safety from the displeasure of that great Master who loved souls enough to purchase them with His passion and death? For that Master's sake, brethren, let us look these things squarely in the face, and try to realize that, while our organizations are surely doing much good, in their own way, we have developed the social and selfish side to the exclusion of those higher considerations which play so important a part in Catholic endeavor. There are other societies closer to the heart of the Church—the pious societies of each parish, such as the League of the Sacred Heart, the Holy Name, Sodalities, etc., and of what does their value consist over and above the cultivation of simple piety? They have no other aim, good as it is, yet the young people in them could do wonders were their inherent zeal and power unloosed for mission work, and this would be no loss to the devotions. Why not turn the river into sluices that lead to the mill wheel? They are beautiful now; let them be beautiful and useful as well (applause).

Some time ago we sent out a number of test letters to certain Protestant ministers of the United States; some to the large cities, some to the towns and some to the country districts. We asked thirteen questions and received answers. There was not a single minister who did not say that he looked upon missions and unselfishness as a parochial necessity. Two-thirds agreed that Protestant growth was due largely to its home missions. One gives a quarter of his entire church revenue to that cause; another gives ten per cent; another twelve per cent; another twenty-six per cent; another fifty per cent, but all have given generously. Every single clergyman of a Protestant denomination known to these men gives to missions from his own private means, and most of them over one-tenth of what they receive. All the ministers pay tithes to their benevolences. They do not believe in personal appeals outside of regular missionary channels, but they give

systematically to their organizations that systematic good may follow. They are a unit in saying that they do not believe there are any clergymen of their denominations who hold that their congregations have no obligations toward the poorer and weaker places, and some are bitter in denouncing any clergyman, no matter who he may be, who would dare to urge the mercenary interpretation of the saying "Charity begins at home," which is made by adding "and ends there." They all believe that it is a decided gain to be generous to missions and that their own work profits by it. Listen to some of their answers: "If you get people to give, they learn to work as well, and vice versa." "We benefit sometimes in increased financial prosperity, and sometimes in growth of membership." "We have temporal and spiritual gain." "Mission giving stimulates the interest of all lines of Christian work, and everyone reaps the enlarged vision and increased activity." "Nothing, it seems, is more deceptive than the apparent gain on non-contributing churches and individuals. Such rob God of tithes and offerings, and the result is destructive of the essentials of church life and extension." And from a little town in Michigan, purposely selected for its smallness, a minister writes: "The very fact of helping others creates a noble character. It intensifies the life of the church or individual. Jesus said, 'Give and it shall be given unto you'." The First Presbyterian Church of Clinton, Iowa, prints a little program every week. After the name of the pastor comes the name of an assistant pastor whom the congregation never sees—because he lives not in Clinton but in Siam. It is interesting to read that little weekly bulletin. In one place it says: "Have you a passion for faith development about you? Mathew Henry said: 'I will think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself'." And it adds: "Your Christian consecration has not been crowned until your purpose has culminated in souls won." Among the societies of that church, of which there are five, three are missionary.

We know very well that it will be said that, not having truth, these things avail nothing. They avail at least in this world. But you have Truth, brethren, and what are you doing about it? Every socialist is a preacher of socialism. If necessary he will stand on the street corner and tell his story. We who have studied and who know, understand what a great folly his cause is, but we have a cause, concerning whose truthfulness there is no doubt, and our devotion to it is often measured, in nine cases out of ten, by a sentence which we have come to look upon as the most misused and abused of all—"Charity begins at home" (applause).

We know that some wonder about the rewards which will follow missionary giving. Only too often it appears as if even good and true men fear that they will lose something by encouraging people to become interested in missionary activity. Let us see from actual experience what the result is. The day after the organization of the Catholic Church Extension Society a priest met the writer on the street. He said: "I am too late for that meeting, but I am not too late for the practical. Put me down for one hundred dollars a year for the cause." I answered: "The society is not organized to rob people, and your offering is too large." (I knew what his church debt was and how he was struggling to get along.) He answered: "It is going to be one hundred dollars a year for me and nothing else. I have been poor all my life until last year, when I gave one hundred dollars to missions, and I think I'll buy God's favor every year that way" (laughter and applause).

A large parish, in charge of a religious order in the East, was called upon by one of our field secretaries. The pastor had never heard of Church Extension, and his parish gave nothing outside itself. He was building a school that was the most complete thing, public or private, in the city in which he lived. When asked for a collection he thought of the school and was about to refuse, when the secretary showed him a

map outlining Methodist activity in Church Extension, and he thought of what he had learned from spiritual books; then he realized that God would bless his own work all the more because of what he might do for others. He gave the collection and gave it generously. His parish is a center for Church Extension activity today for the whole city. There are three life memberships, centering within a stone's throw of him, and he speaks and talks for the Society wherever he can. His only answer to inquiry is that God has not been remiss in doing His share.

There was a layman who had considerable wealth but who had been doing only little things for the church—and very little things at that—in proportion to his means. He wasn't even a pewholder in any parish. Through reading the magazine he became interested in the society. His gifts have run into the thousands, not only for Church Extension but for other Catholic charities. He said to the writer himself that he had never been blessed more so than within the last two years. It was through his gifts to missions that he became a parishioner worth while. Another case was that of a man in a very prominent position with an income of over $20,000 a year. He was even not known to Catholic life in his own city. By an accident he became interested in Church Extension. He, too, testifies to what it has done for him personally, and from being a simple pewholder he has become a leader in the parish, and one of the heads of the men's organizations. His donation to parish collections is usually $50. There never is a good work that appeals to him in vain. Last year, to my certain knowledge, his donations outside his own parish reached $2,500, and there are hundreds of dollars of which I know nothing. Yet he is richer today than ever before (applause).

But I fully realize that conditions in the Catholic Church are so different from those of the sects that many of my state-

ments as to their example might be passed over with the saying: "We are different; our church government is hierarchical and of necessity every diocese must live within itself. You cannot make such a national work succeed, for we have no general conventions, etc."

My answer is the very existence of Church Extension for three years; its work during that time and this very gathering, which it has promoted. Let us reach the people and the rest will follow. Give us your co-operation and the missions will flourish, and flourish, too, without the loss of a penny to parish or diocesan needs. Let the co-operation be everywhere. The poor must do a little that the rich may be encouraged to do much (applause).

In three years Church Extension has built 200 chapels (applause); it has circulated 1,000,000 pieces of Catholic literature; it has established the largest circulated Catholic magazine in the world, one reaching, perhaps, 300,000 readers every month (applause); it has twenty-five students for the missionary priesthood in college (applause); it has inspired the establishment of a college and seminary for the education of Italian-Americans for the Italian priesthood of America; it has over $100,000 now on hand in securities, most of which represents loans, free of interest, to poor parishes, which would without these be forced to pay exorbitant rates; it has placed the chapel-car on the road to inspire more building, and the bishop who gave it its first test is here to tell you what it is worth. It has established Canadian Church Extension, which in five months has secured over $30,000 in cash, owns its own weekly paper, and is about to build its missionary college (applause). It has awakened thousands to the needs of missions, and made possible this gathering, undreamed of three—two years ago (applause). Despite the fact that some thought it might clash with other good works, the Society for the Propagation of the Faith is stronger than ever in these three years; the Indian Bureau has advanced; the

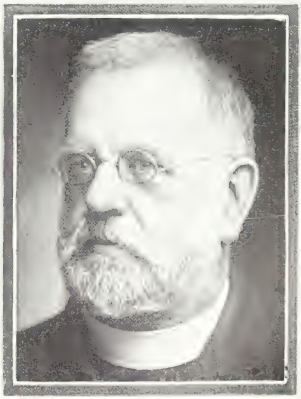
Josephite Fathers are doing better than before; the Catholic Missionary Union has no complaint about the falling off of revenue; the Catholic University is no longer menaced by financial failure. No work of God has lost; all have gained.

These facts are my answer to every objection. Facts still are stubborn things, and facts cannot be gainsaid (applause).

Gentlemen, shall the mission cause live in Catholic America? It shall live if Catholic America wants it to live; more than that, it shall wax strong and mighty. Church Extension, even as it is today, is only beginning. It will sow its share of the good seed that God may reap the harvest in souls; but as He binds the sheaves other seeds will fall more abundantly as the years go by, and because of these, in Catholic America's name, and for Catholic America's glory missionaries shall cross the oceans to bless the fields afar (great applause).

Bishop Hennessy: A few moments ago you saw a man, dressed up in an unconventional suit, stalk up the aisle quietly, come up on this stage and sit nonchalantly at my side. A hundred years ago if that man came in here, with his paint and feathers, this hall would be emptied without waiting for prayer. (Laughter.) He is a Pueblo Indian from the state —it ought to be a state—of New Mexico (laughter), and the pueblo of Santa Clara. He is one of the chiefs of his tribe and he comes in here and sits down with us and takes an interest in this convention because, through missionary work in the past, he is a Catholic and is able to bless himself.

The next paper on the program will be read by the Superior of the Bureau of Indian Missions. The name of the father is the Very Rev. William H. Ketcham, who has had experience in the missions in the Indian Territory and now resides in Washington to supervise and direct the Indian missions in the United States. (Applause.)

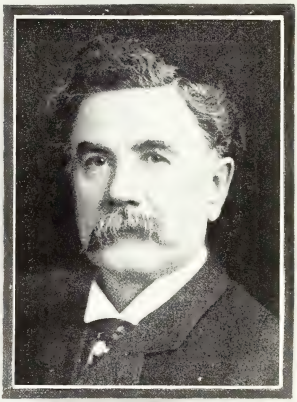


VERY REV. WM. H. KETCHAM
Sermon, St. Lawrence's church, Sunday, Nov. 15, 7:30 P.M.; Paper, afternoon session, Nov. 16.

REV. J. J. LAWLER
Sermon, St. Patrick's church (So. Chicago), Sunday, Nov. 15, 7:30 P.M.

REV. MORGAN M. SHEEDY, LL.D.
Sermon, Corpus Christi church, Sunday, Nov. 15, 7:30 P.M.

VERY REV. J. A. CHARLEBOIS, A.M., S.T.D.
Provincial of the Clerics of St. Viateur, Chicago, Ill.



Mr. Nicholas Gonner
Member of Board of Governors, The Catholic Church Extension Society.

Mr. A. L. Granger
Paper, Wednesday morning session, Nov. 18.

Mr. R. C. Gannon
Paper, Monday afternoon session, Nov. 16.

Hon. Michael F. Girten
Paper, Wednesday morning session, Nov. 18.

OUR CATHOLIC INDIAN MISSIONS.

Paper by

THE VERY REV. WILLIAM H. KETCHAM, Director, Bureau of Indian Missions, Washington, D. C.

The spirit of Christianity is essentially the missionary spirit, embodied in the Divine command to "teach all nations" and to "preach the Gospel to every creature."

Every true Catholic heart burns with desire that Christ's Kingdom may be firmly set up among all mankind. The history of the past evidences the effectual manifestation of this desire on the part of our forefathers; the story of the present should, in fact, must give like testimony to the practical Christianity of our own time. One of the strongest arguments that drew to the cause of Columbus, the Catholic mariner, the favor of Isabella, the Catholic queen, was the extension of God's Kingdom that would result from the proposed voyage through untraveled regions, and the salvation of the natives who might be discovered in hitherto unvisited territories. The dreams of the Great Admiral in due course of time developed into realties, and hence it is to Columbus and Isabella that we trace the origin of our Indian missions, although willing and blind instruments in the hands of Divine Providence, as they were, neither was aware of the specific work so generously undertaken. Well did the Catholics of those days respond to the call for the salvation of the Red Man. Missionaries came over in great numbers, while every cavalier, no matter how hard his heart nor how sinful his life, esteemed himself as one divinely appointed to assist in the subjugation of the vast Indian population of the Western hemisphere to the Gospel of Jesus Christ. How nobly and effectively Spain did her part and how consistently her work

has been continued by the many republics to which she gave birth, is plainly attested by a glance at the country from the Rio Grande to Cape Horn.

Nor did France fail in the obligation she felt upon her to evangelize the natives of America, and although her possessions have been erased from the map the evidences of her mission work are still to be found in Canada and in this Republic.

The Catholic Church in the United States fell heir to the apostolic achievements of Spain and of France, and to this day the Catholic Indians of California, Arizona and New Mexico, generally speaking, are a heritage from Spain, while those of Maine and many of Wisconsin and Michigan have been bequeathed to her by France.

In 1791 the Chiefs and Headmen of the Indians of Maine petitioned Bishop Carroll to send them a priest that they might not be without the Sacraments and the consolations of Holy Religion, and as soon as it was possible to do so, Bishop Carroll complied with their request. This may be regarded as the initial step on the part of the American Church in the fulfilling of her obligations to the aboriginal inhabitants of the land. As the nation grew to the westward, and particularly after the Louisiana purchase, her Indian mission field was greatly widened and vast hordes of roving pagans claimed her attention, nor was she slow to respond to their call, considering the limited number of priests at her disposal and the poor and widely scattered white flock which demanded her consideration. Eventually, New Mexico, Arizona and California, with their contributions of thousands of Catholic Indians, came within the pale of the American Church, as did the vast Oregon Territory with its teeming population of Indians, many of them Catholics.

At no time was there any disposition on the part of the Church to shirk the new obligations that fell thick and fast upon her. Her zeal was restrained only by her poverty and

dearth of priests. At all times the Apostolic spirit and heroic effort to meet these obligations were present to her. At the time of greatest need God raised up De Smet, the Apostle of the Indians of these later days, who blazed the way throughout all the Northwest and led on and settled among the savages those bands of heroic Jesuit missionaries who have written in our national church history its brightest page.

The seal of the labors and all but martyrdom of these Sons of Loyola is set upon the Indians of Oklahoma, Kansas, Wyoming, South Dakota, Montana, Idaho, and western Oregon and Washington—on some of the tribes of the old Oregon Territory the impress of the Oblates is conspicuously in evidence. But so large was the field that even to this day it has never been adequately covered, despite the fact that Franciscans came to the rescue in Michigan, Wisconsin, New Mexico, Arizona and California, and Benedictines in Minnesota, North and South Dakota and Oklahoma, while many an heroic secular priest, particularly on the Northern Pacific coast, whose struggles and victories have remained unsung and almost unnoticed, have emulated the missionaries of the Apostolic age. Father Adrian Croquet, the apostle of the Grand Ronde Reservation, Oregon, who saw forty years' of service among the Indians, might here be mentioned, as also Father Lambert Conrardi, who has since devoted himself to the lepers; and such men as Father J. B. Boulet of the Lummi Reservation, Washington, and Father Paul Gard of the Tulalip Reservation of the same State, men still in harness, although weighted with years, making their rounds on foot, preparing their own meals, attending to their own needs—men literally worn out by physical hardships in the service—also deserve mention.

To one familiar with Indian character and Indian life and customs, the lives of the first missionaries who went among these pagans seem little less than superhuman and the results they accomplished are, in the strict sense of the term, marvel-

lous. Degenerate pagans became pious Christians, savage life was radically reformed, and in a few short years in all the tribes visited by the priest, groups of converts had segregated themselves in order to avoid pagan contamination, and in several instances whole bands and even whole tribes had thrown away the "medicine" and all the practices resulting from it and been transformed into Catholic communities resembling closely in the practice of their religion the Christians of the Apostolic age.

But the white man continued to invade what the Indians believed to be territory sacred to themselves, the pagan element among them committed depredations, bitter wars ensued, and the strong arm of the Government was exerted to the end that every Indian became practically a prisoner on some reservation, subject to the continual surveillance of some Government official—needless to say the missionary fell under the same exacting supervision. Then the cry was raised: "It is better to educate than to fight, it is better to Christianize than to kill!" The Government of the United States called on the Christian denominations to do this work of educating and Christianizing, and President Grant's "Peace Policy" was inaugurated, but in such a manner that the bulk of the Catholic Indians were given over body and soul to the control of Protestant sects. There was no way of combating this evil except by prudent and well-directed effort in Washington itself. The Indian missionaries raised a cry. It was as the sound of Rachael weeping for her children. This cry reached the hierarchy and prominent lay Catholics of the East, many became active, among them Most Reverend James Roosevelt Bayley, the then Archbishop of Baltimore, General Charles Ewing, Mrs. General William T. Sherman, and others prominent in ecclesiastical and civil life, and a missionary association with General Ewing, who was styled the Catholic Commissioner, at its head, was formed at the seat of government. Later, the Very Reverend Father J. B. A. Brouillet, sometime

Indian missionary and the Vicar-General of the Diocese of Nesqually, was called to assist General Ewing. The first achievements of this association were the collecting of funds and the disbursing of the same to needy missions, the establishing of new missions, the obtaining of certain concessions from the Government, which in a measure restored the rights of conscience to Catholic Indians, under the Peace Policy, and the placing of certain Catholic Reservations under Catholic influences, which at first had been assigned to Protestant organizations. An example of the work done at this period will illustrate its efficiency. Under the original terms of the Peace Policy each Indian Agency was assigned to some one religious denomination, and no minister of any denomination other than that which exercised control was permitted to enter the Agency or to do any religious work among the Indians, even though the Indians of the Agency were his co-religionists and desired his ministrations. In 1881 a ruling of the then Secretary of the Interior, the Hon. Carl Schurz, permitted ministers of any denomination to engage in mission work at will on the various reservations "except where the presence of rival religious organizations would manifestly be perilous to peace and good order." In 1883 the Commissioner of Indian Affairs gave a broader interpretation to the ruling of Secretary Schurz and permitted any religious society to engage in mission work upon any Indian Reservation, "provided they do not undertake to interfere with the conduct of Agency matters." Thus the exercise of religious liberty was theoretically, if not practically, secured for the Indians. Even down to our own time the practical application of this principle depends largely upon the mental calibre and religious bias of the Commissioner of Indian Affairs, the Secretary of the Interior and the President of the United States.

The Third Plenary Council of Baltimore officially recognized the Indian Missionary Society instituted by Archbishop Bayley, and thenceforth "The Bureau of Catholic Indian Mis-

sions" became the central source of inspiration to Catholic Indian mission work and of protection to it.

As a result of the Government's invitation to the various religious bodies to educate the Indians, the mission schools everywhere came into existence as the chief civilizing and Christianizing influence, and the Government began by contract to provide out of the national treasury for the support and education of the Indian children attending them—the first contract of this nature having been made at the suggestion of Father Brouillet, even before the inauguration of the Peace Policy, with the Sisters' school on the Tulalip Reservation, Washington. Thus did the "contract system" come into vogue.

Again the Church was found equal to the emergency. It required large sums of money to provide the many mission school plants needed on the various reservations and it required, moreover, great discretion, energy, and intelligent supervision to erect the buildings, obtain the contracts and superintend the schools once the necessary funds were available. At this all-important moment Divine Providence supplied the means. The generous daughters and heirs of the late Francis A. Drexel, of Philadelphia, appeared upon the scene and devoted a considerable portion of their great wealth to the Catholic Indian missions. The name of one of these devoted women—Mother M. Katharine Drexel (applause)—is destined forever to be stamped upon the history of the missions of this country, for not only did she give, and does she still give lavishly to our Indian mission work, but she has consecrated her life to the Indians and Negroes, founding for their special benefit the missionary congregation of the Sisters of the Blessed Sacrament (applause). In this way did the funds become available—more than $1,500,000—which were required for the renovating and for the erecting and equipping of the school buildings.

Again, a providential role was filled by Monsignor Joseph A. Stephan, who had succeeded Father Brouillet and who

eventually became the ruling spirit in the management of the affairs of the Catholic Indian Bureau. He it was who selected and procured the sites, built the new school buildings, repaired and enlarged the old ones and secured the contracts. He it was who for seventeen years championed the cause of the missions and supervised and perfected the system of education which resulted in such a remarkable conquest of souls and bore such wonderful fruit that Protestantism, stung to the quick by the inglorious defeat it had met in the same field of effort, in a blind frenzy of revenge pulled down the edifice that it had erected in the hope that Catholicity among the Indians might be buried in the debris. A struggle ensued which agitated the nation, and Congress, startled by the clamor of the American Protective Association, enacted into law a prohibition against the use of public moneys for the support and education of Indian children in sectarian schools.

It should be remarked here that the history of the Indian missions of the United States would be incomplete without mention of Charles S. Lusk, for thirty-two years Secretary of the Catholic Indian Bureau—a faithful layman who, fitted by education and natural endowments to occupy a lucrative and a much more conspicuous post in other fields, has devoted his life to the unappreciated, wearing routine work entailed upon him by his position in the Bureau.

The loss of the Government contracts was closely followed by the death of Monsignor Stephan, the battle-scarred champion of the Indian schools, and the support of these institutions, which at one time had cost the Government the large annual outlay of $394,756, was shifted to the Catholic American public.

Another crisis in Indian affairs confronted the Church. How did she meet it? An earnest effort was put forth to raise the required funds by direct appeals for help to the Catholic laity, and Bishops and missionary priests visited the parishes of Eastern cities, exhorting the people to generous

almsgiving towards the support of Indian schools. In this way several thousands of dollars were collected, but it soon became evident that the amount formerly supplied by the Government would never be made up by the voluntary contributions of the faithful. There were some who counseled abandoning the schools, others who favored turning them over to Government control, others who advocated gradually diminishing the number of pupils and, as soon as might be possible, placing the Indians under the parochial clergy. To all these plans the missionaries objected and the Bureau recognized the justice and weight of their opposition. To give up the schools meant to give up the missions. The schools were the homes of, and furnished support to, the greater number of the missionaries. They were the centers whence emanated the light of religion and civilization which diffused its beneficent rays among the Indian people. The Government school was Protestant in its character and proselyting in its nature, and the abandoning of the mission school or the placing of it under absolute Government control, without a special dispensation on the part of Divine Providence, appeared to mean in the course of a few years the delivering up of all the Indian children to heresy and infidelity. The experiment of placing Catholic mission schools under Government control had already been tried, and in most instances with disastrous results. It was clearly found to be impossible to maintain for any considerable time a personnel of Catholic teachers in such schools, as even in the case of favorable disposition on the part of the Government officials the requirements of the Civil Service rendered it impossible to provide Government institutions with teachers of any particular denomination. Moreover, it evidently would be a fatal policy to cut down the number of pupils in the mission schools, as this would force the rejected pupils into the schools of the Government. And as to the placing of the Indians under the parochial clergy, there are no parishes on the Indian Reservations, and experi-

ence has shown, in instances where parishes have been formed on the occasion of the opening up of Indian Reservations to white settlement, that the Indian falls away from the practice of his religion, as, because of his habits and retiring disposition, he requires particular attention, which the parochial clergy, on account of the nature of their work, find it impossible to give.

To ascertain the wishes of those immediately responsible for the religious welfare of the Indian, an expression of opinion was sought from every Bishop having Indians in his diocese, and from all the Indian missionaries. The practically unanimous verdict was, that the mission schools were absolutely necessary and that an effort should be made to continue them as long as possible; that more churches and chapels should be erected, that catechists should be trained and sent out among the different tribes; and that, moreover, priests should be appointed to care in a religious way for such Catholic Indian children as were to be found in attendance at Government schools. Hence, instead of curtailing Indian mission work, there was a demand that its scope be enlarged. In the case of the Pueblo Indians of New Mexico, who live in villages, expensive boarding schools could be replaced by inexpensive day schools. To those familiar with the Indian tribes, however, it is scarcely necessary to make mention of the fact that the Pueblo Indians of New Mexico in their mode of life are a great exception to the general rule. Nearly all the other tribes, instead of living in villages, are nomadic in their nature and live scattered over the Reservations in such a way that it is impossible for their children to be properly cared for in day schools. The Bureau recognizes that the annual outlay necessitated by the boarding schools is large, but it contends that this outlay is necessary and that it will be necessary until such time as the Government discontinues its extensive system of boarding schools, that, consequently, it is the duty of the Catholics of this country to meet this

demand until such time as the Indians may be adequately provided for in a less expensive way. Even now, the sky begins to clear. The present Commissioner of Indian Affairs has begun to eliminate not only the non-reservation, but the reservation Government boarding schools, and if his policy is carried out by his successors a few years will see removed from our Catholic Indians the menace of an educational system which, even at its best, seems to be destructive of the faith of Catholic pupils. I do not refer to the public school system as exemplified in the day schools of our country, the results of which are so apparent amongst us that they need not be mentioned here, but to that unnatural system of Government Indian boarding schools in which the Government, placing itself in *loco parentis*, has felt called upon to teach Indian children what it is pleased to term "non-sectarian religion."

The Bureau, then, relying upon Divine Providence, undertook what it conceived to be the only policy consistent with Catholic principles, namely, that of endeavoring to do its full duty to the Indian and to yield only when absolutely compelled to do so—in other words, to die fighting. This policy has been consistently pursued for eight years. The great question has been that of raising the required funds. The schools were put on half-pay, but with a loyalty that has ever characterized the soldiers of Jesus Christ the missionary and the teacher have struggled on in hardship and want and have not only held their own but have made marked progress, for today our Indian mission work is more extensive than it was ever before, and our schools contain a greater number of pupils than at any previous time, even when they enjoyed the bounty of the Government (applause).

It had long been feared that as our school buildings fell into dilapidation and decay, as we failed more and more to offer the children the advantages that are lavished upon them in Government institutions, as the supplies of clothing became

more meagre and food more scant, our institutions would be deserted and the work of years would fall of its own weight. But such has not been the case. The loyalty of the Indians has been made manifest by all these trials and today the poor Catholic missionary has a stronger hold upon them than he had when he was, in a sense, a representative of the wealth and power of the Government (applause).

Last year more than $231,000.00 were expended upon the Catholic Indian missions. This amount represents the returns secured by an annual appeal which is sent out by the Bureau; by the Society for the Preservation of the Faith among Indian Children, which was instituted at the suggestion of the late Archbishop Corrigan, has received the approbation of most of the prelates of the country, and has recently been commended by the Holy Father himself to every Bishop and to the Catholic laity; by that portion of the annual Lenten collection for Indians and Negroes which is devoted to the Bureau for the schools—it should be remembered that a portion of this collection is given to the Propagation of the Faith, a portion of it to the Negro missions, still another portion to Bishops having Indians in their diocese for Indian work, and the remainder to the Bureau for the Indian Schools; by a few bequests; by Indian Tribal funds; by the Marquette League; and the far greater portion by Mother M. Katharine Drexel, whom may God long preserve (applause).

These, then, are the sources from which the Bureau has managed to secure the funds which keep alive the Indian missions. The Rev. H. G. Gnass, of Carlisle, Pennsylvania, and the Rev. Charles Warren Currier, of Washington, D. C., have rendered valuable assistance in establishing throughout the East the Society for the Preservation of the Faith among Indian Children and in bringing the needs of the Indian missions before the public. Father Currier is still engaged in this work. It will be remembered that the use of Tribal Funds for the support of mission schools has been obtained by

the Bureau only after a most intense and prolonged struggle. The Bureau contended that these funds were not public moneys of the people of the United States and that, although they were undivided, as each Indian of a tribe having such funds was entitled to an equal share in them, they belonged to the Indians, and that it was perfectly legitimate for the Secretary of the Interior, the Indians' guardian, to use the money of the Indian, his ward, for the support and education of his children in mission schools, provided the Indian desired that it be so used. President Roosevelt concurred in this view and ordered that contracts providing for such use of these funds be granted the Bureau, with the result that eight of our mission schools began to receive support out of Indian Tribal Funds. This was the occasion of an outbreak on the part of the enemies of the Church, who sought to intimidate Congress and the President of the United States. The President stood firm, declaring that he believed his action to be above legitimate censure, and he refused to discontinue the policy he had inaugurated unless Congress should forbid it or the courts declare it unlawful (applause). At once the war was carried into Congress and for several sessions herculean efforts were made to secure legislation that would deprive the Catholic schools of Indian help, but, to the credit of the Congress of the United States be it said, all such efforts proved futile (applause). Then the question was taken into the courts, and after several years, in which appeal after appeal was taken, the Supreme Court of the United States declared such funds to be available for the support and education of Indian children in mission schools (applause). This is the situation at the present time. What move our adversaries will make next remains to be seen. Already great pressure has been brought to bear to have these funds divided and given in hand to the Indians. This, of course, means the extinction of Tribal Funds, and means also that no part of them will be used for the education of Indian children in any school, those who advocate the

measure being fully aware that the vast majority of the Indians know little about the handling of money and that the whole amount paid to them will find its way into the pockets of the whiskey dealer, post trader, and the grafter whose name is legion wherever Indians are found who still are in possession of land or money. In other words, the contention of the bigot is that it is better for the Indian to be impoverished, to become a beggar and a wanderer, than that he should have any money to his credit, a portion of which might be used, even with his consent, in educating his children in Catholic schools—a contention none the less evident because it is disguised under specious and, to the uninitiated, misleading phraseology.

The rations which the Government, in pursuance of treaty stipulations, is accustomed to give to certain Indians, including children in mission schools, were withheld from those schools in 1901 by a narrow construction of the law on the part of the Indian Office. The Bureau kept up a continual agitation for their restoration to the schools in question, which finally was brought about by an Act of Congress in 1906.

The following table setting out the sources, and the amounts derived from them, from which the funds were secured that were expended on the schools and missions for the year 1907, may be taken as an example to illustrate the manner in which the Bureau has procured the necessary sustenance for Indian mission work:

Preservation Society, Marquette League, bequests and donations	$ 11,850.90
The annual Lenten Collection.....	63,749.50
Indian Tribal Funds	28,073.51
Mother M. Katharine Drexel.....	127,843.40
Grand total	$ 231,517.31

(Applause.)

In addition to this, the aid to the schools during 1907 resulting from the issuance of rations may be computed at $20,000.00.

As to the present condition of our Indian work, there are Indian missions in Alaska, Arizona, California, Colorado, Idaho, Maine, Michigan, Minnesota, Mississippi, Montana, New Mexico, New York, Nebraska, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin and Wyoming. As a result of the work carried on in these states and territories, Catholics in greater or less numbers may be found among the following tribes: Arapaho, Apache, Abneki, Arickaree, Assiniboin, Blackfeet, Colville, Comanche, Cayuse, Chehalis, Cherokee, Chickasaw, Choctow, Cree, Creek, Crow, Chippewa, Coeur d'Alene, Clackamas, Digger, Eskimo, Flathead, Gros Ventre, Iroquois, Kiowa, Klamath, Kalispel, Kootenai, Lackmiut, Lummi, Mandan, Mescalero, Miami, Menominee, Moqui, Maricopa, Mission, Mojave, Muckleshoot, Navajo, Nez Perce, Northern Cheyenne, Nespelim, Nisqualli, Okinagan, Oneida, Osage, Ottawa, Pima, Paiute, Papago, Pottawatomi, Pend d'Oreille, Pueblo, Pawnee, Puyallup, Quapaw, Sklallam, Shoshoni, Stockbridge, Skagit, Swinomish, Suquamish, Snokomish, Sanpoil, Santiam, Shashta, Siletz, Seneca, Sioux, Tinneh, Tulalip, Ute, Umatilla, Umpqua, Wyandotte, Winnebago, Wenatchi, Walla Walla, Wapato, Yamhill, Yakima.

According to the latest report of the Commissioner of Indian Affairs, the Indian population, exclusive of Alaska, is given as 298,472. The latest report of the Catholic Indian Bureau gives the Catholic Indian population, inclusive of Alaska, as 51,007. In the report of the Commissioner of Indian Affairs, negroes who have acquired tribal rights among the Indians and intermarried white citizens are accounted as Indians. In the census of Indian Catholics, found in the report of the Bureau of Catholic Indian Missions, only Catholics of Indian blood are included, but the census is very inaccurate.

It may be said that in round numbers there are 300,000 Indians in the United States, and that of this number one-third are Catholics, one-third Protestants, and one-third pagans. The Catholic population is composed entirely of full-bloods and mixed-bloods, the Protestant population includes a large number of full-bloods, but its great bulk is made up of mixed-bloods and intermarried whites and negroes who have tribal rights, while the bulk of the pagan population is full-blood. Among the Indians the Catholic Church has not less than 94 missions and 48 boarding and 8 day schools, 186 churches and chapels, 38 secular priests and 97 priests of religious orders, making a total of 135 priests, 74 native Indian catechists assisting the missionaries in their work. In her Indian educational work she employs 99 priests, 89 brothers, 364 sisters and 139 lay brothers and employees, a total of 691. She has in her schools 5,023 children enrolled and 4,053 in actual attendance. During the year 1907 the results of mission work, so far as could be learned from obtainable statistics, were 3,122 baptisms, of which number 591 were of adults, 1,328 confirmations, 1,119 first communions, 79,230 communions, 1,272 Christian burials, 491 Christian marriages. In addition to this, every effort is made to provide for the spiritual welfare of 6,002 Catholic children who are attending Government schools. A large number of priests are engaged in this work, and during the last few years, thanks to the large-mindedness of the present Commissioner of Indian Affairs, Hon. Francis E. Leupp, very gratifying results have been obtained, as is evident from the Catholic Bureau Report of 1907, which chronicles 132 baptisms, 204 confirmations, 29 Christian burials, 8,529 confessions, 6,563 communions, and 446 first communions among Catholic pupils of Government schools, and an attendance of 4,123 of these pupils in Catholic Sunday Schools.

While the Church may point with pride to what she has accomplished in the past among the Indians and to the magnificent record of her present work, she cannot close her eyes

to the grave responsibility that is upon her to sustain this work and to extend it, to the end that the light of the Gospel may be brought to the 100,000 pagan Indians who still sit in darkness and in the shadow of death, who still practice all the abominations of paganism and are a blot upon the civilization of our country. It almost passes belief that in the United States of America and in the twentieth century we should have in our midst pagans who practice revolting customs of which we are used to read as things that had been met with by the Apostles, but which we have thought could not be found in Christian lands of today. Here is a call for Church extension, here is a call for a propagation of the Faith. No question is ever disposed of until it is disposed of in the right manner, and the fact remains that our aboriginal Americans are still among the strongest possible claimants upon the Church in the United States. The question today that presents itself to us for answer is, shall we be true to the traditions of the past, to the missionary spirit of the Church, to the aboriginal American confided to us by Divine Providence —shall we continue our Indian mission work and give it the proportions the exigencies demand? There is only one answer which a true Catholic can make to this question. The Indian work should not be in the way of any other good and necessary work, neither should it be brushed aside and neglected because of any other work. If every Catholic of this country does but half his duty all domestic mission works will be amply provided for and liberal sums contributed to the missions in foreign lands. The Indian problem is by no means settled. The fate of our Indian missions hangs in the balance; it depends, apparently, on the life of one true Catholic woman—Mother M. Katharine Drexel. Are the Catholics of America content to permit their Indian missions to remain in this precarious situation? (Applause.)

Bishop Hennessy: As the evening is far advanced we will have to defer the rest of the program until tomorrow morning.

Before we disperse I would recommend that Dr. Kelley's paper, which will, probably, be found in the city journals tomorrow, be given more than a cursory perusal by all here present.

TUESDAY, NOVEMBER 17,

Morning Session

Most Rev. Sebastian G. Messmer, D. D., Archbishop of Milwaukee, Vice-Chairman of the Board of Governors of The Catholic Church Extension Society, presiding.

(Session called to order at 9:50 A. M.)

Archbishop Messmer: We shall call this meeting to order, and I would kindly request the ladies and gentlemen in the rear of the hall to please move farther up. I will ask His Lordship, the Bishop of Galveston, to say the prayer.

Rt. Rev. Nicholas A. Gallagher, D. D., Bishop of Galveston, Texas: Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven.

The Congress: Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

Bishop Gallagher: Hail Mary, full of grace, the Lord is with thee. Blessed are thou amongst women, and blessed is the fruit of thy womb, Jesus.

The Congress: Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

Bishop Gallagher: Glory be to the Father, and to the Son, and to the Holy Ghost.

MOST REV. SEBASTIAN G. MESSMER, D.D.

Archbishop of Milwaukee. Vice-Chairman of the Board of Governors of The Catholic Church Extension Society. Presides at morning session, Tuesday, November 17.

Rt. Rev. P. J. O'Reilly, D.D.
Officiates at St. Patrick's church (So. Chicago), Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. E. J. O'Dea, D.D.
Bishop of Seattle; represents the Diocese.

Rt. Rev. Thomas F. Lillis, D.D.
Sermon, St. John's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. M. Bernard Murphy, O.S.B., D.D.
Abbot of Sacred Heart Abbey, Oklahoma.

RT. REV. STEPHEN SOTER ORTYNSKY, D.D.

Greek Catholic Bishop for United States. Services according to Ruthenian Rite, St. Nicholas' church, Sunday, November 15, morning and evening.

VERY REV. JNO. E. BURKE
Paper, afternoon session, Monday, Nov. 16.

REV. LOUIS A. TIEMAN
Sermon, St. Mary's church (Wabash avenue), Sunday, Nov. 15, 7:30 P.M.

REV. CHAS. WARREN CURRIER
Sermon, Sacred Heart church, Sunday, Nov. 15, 7:30 P.M.

REV. WM. D. HICKEY
Sermon, St. Finbarr's church, Sunday, Nov. 15, 7:30 P.M.

THE CONGRESS: As it was in the beginning, is now, and ever shall be, world without end. Amen.

ARCHBISHOP MESSMER: Most Reverend and Right Reverend Prelates, Reverend Fathers, Delegates to the Congress, Ladies and Gentlemen: Inasmuch as we are still very much crowded with business matters for this meeting, I will dispense with any further remarks and come at once to the papers. There are two papers that were left over from yesterday afternoon's meeting and which are to be read this morning. The first one will be a paper on the missionary work done among the negroes of these United States, and it affords me very great pleasure, indeed, to be able to introduce to you a dear old friend of mine whose acquaintance I made when we both were young priests down East, at a time when he sacrificed himself for the work of the Church among the negroes, the colored Catholics, of New York. He has ever been in that mission since, and he just told me that I had the honor of introducing to this meeting a colored man who has turned white in the service of the negroes. (Laughter and applause.) I have the pleasure and the honor of introducing to you the Very Rev. John E. Burke, Director General of the Work Among Negroes. (Applause.)

THE WORK FOR THE NEGRO.

Paper by

THE VERY REV. JOHN E. BURKE, Director-General Catholic Bureau for Work Among Negroes, New York, N. Y.

Most Reverend Archbishops, Right Reverend Prelates, Very Reverend and Reverend Clergy, Ladies and Gentlemen:

I hope that I may be heard in this large building. This

paper should have been read yesterday afternoon. The colored man was crowded out (laughter), but he gets there just the same. (Laughter.)

The religious and industrial improvement of the negro is so plainly demanded by every argument of reason, patriotism and religion as to make their repetition almost useless. The nation that enslaved him owes him full scope for self-help and development according to his merit; the section that kept him in slavery owes him equality of opportunity for elevating employment with the white man, and the Church which claims itself divine must accord to him in their fulness the benefits of Christ's redemption.

The divine energy and influence of the Catholic Church have diminished the crimes and miseries of mankind and nothing but the spirit and work of that Church can meet the necessities arising from the emancipation of the colored people. Our American hierarchy holds it as a specially sacred duty to preach the Gospel to these nine millions of souls, and is also particularly solicitous to grant them the extra boon of industrial education.

I am speaking to you—I am pleading with you in behalf of these millions of spiritually starving children at the very doors of the Church, and beg you to remember the appalling fact that *four millions* of them have not yet received the grace of Baptism; that less than 200,000 of them are Catholics, and that the Bishops of the South are crying out in God's name for men and means to evangelize these lowly brethren of Jesus Christ. They seek workmen burning with zeal for souls; they appeal to the religious communities of men and women to come to their assistance. I am not pleading for a foreign mission or for a people in the wilds of some far-off region; but for a nation within a nation, in our midst—not the wards of the nation, but a self-existing, independent people equal before the law with ourselves, with great and laudable aspirations for all the advantages of religion, education and thrift, who are going to stay here and who have

a right to remain. The time has come when this race in our country, left without religious training, except the vile enthusiasm of the camp meeting and the false inspiration of the revival, must be evangelized, or the Church in America will be false to its duty.

Generally speaking, the religion of the colored people in the South is a mixture of low-grade Protestant Christianity and superstition. Outside of Maryland and parts of Louisiana, where the original settlers were Catholics, our religion never gained a solid footing in the slave states, and what the colored people know of Christianity they learned from their Protestant masters. Nine-tenths of those who profess religion belong to the various divisions and sub-divisions of the Baptist and Methodist sects. Before the war, the Catholic whites of the South lived, for the most part, in the cities and larger towns. Hence it is there that the Catholic colored people are mostly to be found. They may be seen in every Catholic congregation of the South. Their spiritual needs are cared for. Anyone who knows the Southern priesthood will not be surprised at this, for they are educated and pious men. We are not to forget that it is to them and to their predecessors, as well as to the conscientious masters of antebellum days, that we owe it that there are any colored Catholics at all in the South.

Are the colored people improving? Materially, most assuredly; in morality, it is doubtful—certainly not as regards the True Religion. The government reports will show how they have advanced in industry, property-holding and education. Protestantism, a kingdom divided against itself and never commissioned to preach the Gospel, has failed in the conversion of this people. Protestantism never yet converted a nation or people. In spite of the fact that millions of non-Catholic money have been spent for the "education" of the colored people of the South, the restraint of the Gospel has not been put on them, and it is agreed by friendly students of their condition that, *as a race,* their moral progress has been disappointing.

The Catholic Church has been handicapped by scarcity of

missionaries and great poverty of resources in the South, which, it must always be kept in mind, is intensely Protestant; but wherever you find a Catholic colored congregation you find unity, order and good moral living. From the *persevering* workers among them comes the testimony to their solid piety. In many localities, in spite of most trying conditions, their holy lives edify their white neighbors, many of whom have been urged to a better love of God and even to an entire reformation of life by the example of the colored Catholics.

Though the varied difficulties regarding the conversion of the colored people to the Catholic Church are great and perplexing, yet they are by no means insurmountable. Are we to be scared by difficulties? If God be with us, who is against us? Conservatism may be a virtue, but even priests have too much of the good thing. Are we to introduce into the discussion of religious projects and work the prudence of the banker discounting a note? The Church is no dreamer. She is not asleep. Her empire is one continual conquest. She expands with the divine impulse given her on the day of Pentecost.

You often hear it asked: "What can you do with a colored man?" You hear it stated: "You cannot convert the negro." If the Catholic Church cannot convert the negro, then it is not the Church of God.

This race is a warm-hearted, naturally religious people, big children if you will, with the tantalizing weaknesses of children, forgetful of favors and of injuries alike, patient and long-suffering, having an abiding faith in the "Lord Jesus." They have no fight with the Church; theirs is the prejudice of ignorance unmixed with malice. The Lord, indeed, makes more allowances for them than we do.

As soon as they know anything about the Church's real doctrines and practices they are attracted to them. Especially are they won by the character and life of the Catholic priest and the sweet charity and devotion of the holy Sisterhoods. They are

most anxious to have their children brought up under the influence of the priests and sisters.

The colored people are what slavery made them. It robbed them of the power of *self-direction* and took from them the great civilizing power of *the family life.*

The real colored problem consists in introducing the principles of justice and charity, the teachings of our Blessed Lord among the unschooled and somewhat bigoted portion of the white population. One of the great leaders of the race said: "When the white man will observe the Golden Rule and the colored man keep the Ten Commandments, there will be no negro problem." This, indeed, is the duty of Catholics—accord him justice and keep him in charity and send Catholic missionaries to teach him the Ten Commandments.

The Church's province is not to do with the social side of the problem. She must be free to preach the Gospel; upon that office divine she must concentrate her whole energy. Of course, she teaches the whites to be more Catholic, and her principles of justice and charity will guide them in the settlement of their local differences and troubles. She reminds the colored people that it is not by buying the lands, it is not by the possession of wealth, it is not by being educated in colleges, or by receiving a university degree, that the race is to be elevated, for "not by bread alone doth man live," but by obeying the injunction of Jesus Christ who said: "Seek ye *first* the kingdom of God and His justice, and all these things will be added to you." (Matt. vi.) The ultimate test of a race is moral wealth, and this is the only power that can overcome race antagonism.

The work of the Church for this race is to begin with the schools—the schools! We must multiply them in the South. How many souls could be saved if we had a good number of Catholic schools in the country districts where nearly 85% of the colored people live and where morality is at a higher ebb, and where their public schools hold sessions for no longer than 4 to 5 months. We could hold the full term.

Let well-trained and devout Catholic teachers be under the supervision of the priest, who should visit the schools regularly. Whence the teachers? From the colored people themselves. The public schools of the South are in an increasing measure taught by colored men and women; constantly, colored are taking the places of the white teachers. There are many private schools thus taught. Our religious communities are not able to supply the demand for sisters to teach the white congregations. Certainly, by reason of ties of association and race kinship, the colored teachers will succeed with their own, whose qualities, good and bad, they understand better than white teachers. They must be good Catholics and well paid. To supply these teachers a Normal College should be established. A part of the annual collection for negro missions, ordered by the Council of Baltimore, and a part of the amount gathered by the recently incorporated "Catholic Board for Mission Work Among Colored People," might be well set aside to found this "Normal College for Teachers."

Think of the hundreds of teachers in the South—graduates of the various Protestant centers of learning, who are, as a consequence, trained in opposition to the teachings of the Catholic Church. We must produce an antidote to this situation. Realizing how heartily the American Bishops desire to give to the colored people the double boon of religious and industrial training, I cried out, as I was inspecting recently the great institution in Alabama founded by that wonderful benefactor of his race, Booker T. Washington: "O for a Catholic Tuskegee!" In my judgment Tuskegee Institute would be ideal if the light of the True Faith could be kept always burning there for all.

Besides desiring colored teachers, I believe that the great mass of colored people wish to have priests of their own race. The older generation and those who have always been worshipping with the whites, notably in Louisiana, will tell you that they prefer the white priests. But that generation is fast passing away, and in its place are growing generations of young men

and women who, with a laudable race pride, will tell you, "We want our own priests." They naturally wish for leaders and teachers in religion as they have them in other departments. In the large cities they may prefer white priests, but considering the country districts, where nearly 85% of the colored population live, the vast majority of them prefer their own. I believe the multitudes can be best reached by their own priests.

The ordination of colored men to the priesthood is not, indeed, a question of social equality. It is a question of the salvation of souls, and it is a question of whether the race can furnish fit subjects for that exalted office. Objections to them rest on sentiment and on prejudice, which we should not permit to sway against the principles of our Holy Religion and interfere with the Church's practice of ordaining priests of every race, wherever individuals were found worthy.

A colored priest, nowadays, must have the courage and self-sacrifice almost of a saint to work for his people in some places. But he realizes that he has to work for his own people. He knows them and will feel the inconveniences and sacrifices less than the white priests. He will show his people, too, that in spite of even the prejudice of Catholics, the Catholic Church alone is the church of all nations, that she recognizes "neither Jew, nor Greek, Roman or barbarian," race or color. The colored people have confidence in those of their preachers who are anyways half-right—men who, at best, cannot be much, and who have not much to offer them in Protestantism.

Why should not a colored boy who receives a special religious training obtain the grace of God to lead the life of a good priest? Youths who are Catholics by tradition and training could be ordained, those who have been nurtured in faith and morality in families whose ideals of the Catholic priesthood have been for generations the highest and purest—such offer the better hopes of perseverance and devotion to duty. It is a good rule that he should not be a recent convert. Catholics of Maryland aud Louisiana could supply the subjects.

But can the race supply them? I unhesitatingly assert, yes. It is not proposed to ordain the race—only *individuals* of it. It cannot be denied that the colored people are saints compared with the Cretans and Romans in the time of St. Paul. The former have many moral weaknesses and lapses; but listen to what the Apostle of the Gentiles says of the latter. He gives them a pretty bad name. The Cretans he calls, "always liars, evil beasts, slothful bellies;" and yet of them he commands Titus to "ordain priests in every city." Of the Romans he wrote that "they changed the glory of the incorruptible God into the likeness of the image of a corruptible man: wherefore God gave them up to the desires of their heart unto uncleanness," etc., etc. And yet, we know that from the ranks of these Romans came the chosen ones, from whose filthy souls the Holy Ghost had purged out the old leaven, who became priests, bishops and popes. Behold what the grace of God can accomplish. So from the detested Gentiles came the companions and fellow-workers of St. Paul in the sacred ministry. Not the race, but the individual, consider. When a man chooses a partner for life, he does not marry her whole family. St. Paul took great risks. Yes, but he had the grace of God for his means to an end and it did not fail him. Every Bishop today takes a great risk when he accepts a candidate for the priesthood from any race of men. The same grace is able today to transform the souls of men and women, to make them as pure, as strong, and as heroic, as became the ones selected by St. Paul. O, ye of little faith!

The Catholic laymen may share in this apostolic work for the negro. They should use their influence to remove race prejudices, which are an obstacle to the work of the missionary. We must be Catholics from principle, not from circumstances or environment. Is it not a part of our faith that the black and white man are children of common parents and of "Our Father" in Heaven, and that if a curse was uttered against Cain and his progeny, that curse was blotted out by the blood of Jesus Christ who died for all? We must prove to the colored people

that as Christians in the full meaning of the word we are willing to acknowledge them our brothers. We Catholics should also have very positive convictions, and give firm expression to them, regarding the injustice of discriminating against any man, woman or child on account of race or color. We should be the first to grant them lucrative work when they are fit to do it, equally with the whites.

The layman's influence must also be exercised to elevate the colored woman. It is the glory of the Catholic Church that she took from paganism, when they were the tools and slaves of the stronger sex, the women from whom our mothers and sisters are descended, and made them equal to our forefathers. Shall not the Catholic women of our day, in their turn, extend a friendly hand to their colored sisters, to draw them out of the mire of sin and degradation? It will not be enough to convert them to the True Faith, but it will be necessary to form them to heroic virtue, that they may withstand the special temptations to sin. Without pure women we cannot have virtuous mothers and Christian families.

Give support and encouragement to the devoted priests and sisters who are toiling for souls in the Southern colored fields, and especially to the zealous Josephite Fathers, who are the mainstay of the colored work.

Assistance is craved for all the missions, by the "Catholic Board for Mission Work Among the Colored People," an organization lately incorporated by the laws of the State of Tennessee. The creation of this Board means an organized effort which gives a decided emphasis to our Home Missions. It does not detract from the importance of the propagation of the Faith in foreign lands; it does not lessen our love for that Catholic duty to insist upon the support of our own missions *at home*. Thousands and thousands of dollars are sent annually to foreign countries, to convert the tribes deeply seated in vice and superstition; but how much do our Catholic missionaries receive to bring the tidings of great joy to the colored millions of the South, to prop-

agate the Faith among them? It is a case of "not that I love Caesar less, but Rome more"—not that we should love the foreign missions less, but the home missions more. This is well-regulated charity.

The famous John Randolph, of Roanoke, Va., once visited a lady and found her surrounded with her seamstresses making up a quantity of clothing. "What work have you in hand?" said he. "Oh, I am preparing this clothing to send to the poor Greeks." On taking leave at the steps of the mansion, he saw some of her servants in need of the very clothing which their tender-hearted mistress was sending abroad. He exclaimed, "Madam! Madam!! the Greeks are at your doors."

Archbishop Messmer: Ladies and gentlemen, there are different parties here who have asked for the privilege of speaking on this negro question, but I think it is our duty to keep strictly to the program, and we will try to offer them an opportunity after all regular papers have been read.

The next paper to be read will take up the subject of "Home Missions in Cities," and it is my pleasure and honor to present to you the gentleman who will read it, Mr. Richard Gannon, President of the Saint Vincent de Paul Conferences of Chicago. (Applause.)

HOME MISSIONS IN CITIES.

Paper by

Mr. Richard Gannon, of the St. Vincent de Paul Conferences ,of Chicago.

Most Reverend Chairman, Most Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen:

It gives me pleasure to read this delayed paper, which should have been read yesterday afternoon. It gives me a

double pleasure to read it because it emanates from one of the societies that the Rev. Dr. Kelley in his address presented yesterday afternoon seemed to have forgotten. My subject, as given to me by the Reverend Dr. Kelley, is, "The Good to Religion from Charity Work Among the Poor."

Since the time of the coming of the lowly Nazarene, men have been taught by the Church which He instituted that religion is the debt which man owes to God; that it is the bond of piety by which man is bound to God, and that the authority which said "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole mind and with thy whole strength," also said, "Thou shalt love thy neighbor as thyself." It is plain, then, that religion comes from the relationship between God and man, and that there is no right without a corresponding duty. It follows that there is a never-ceasing demand for righteousness in living and doing. Charity work has been one of the principal factors in the life of the Church and is held in the highest esteem by it. All through her centuries of existence charity has been the bright light illuminating the environment of the lowly ones, awakening their fading hopes, renewing and ennobling their faith in the promise of Him who said, "Follow me."

Faith, without good deeds, is dead. So in all the ages of Christianity good works and kindly acts have been the continuous practice of our beloved Mother through the unfailing co-operation of her devoted daughters and faithful sons. It is not my purpose to dwell at length upon the glories of her past. Her influence has been the kindliest, most consoling and elevating factor in our civilization that the world has ever known.

The assembly of our eminent ecclesiastical superiors, churchmen and laity in this great missionary congress is a striking proof of the attachment and love of our Catholic people for the great truths enunciated and taught by God's Church and the unparalleled increase in the numbers of those who de-

light to call her Mother. That works of charity have been a prime factor in the growth and extension of this increased membership is evident to all reflecting minds, and that the love of God and our neighbor goes hand in hand with every advance step of the Church's progress. Deprive us of this love, eliminate it from the hearts of men, and the First American Missionary Congress would be an impossibility.

In the days of the apostles, as soon as they realized that their spiritual mission was too much interrupted by having to give attention to the material works of charity, they appointed as their representatives seven deacons to serve the tables and provide for the needy. Thus in its early existence did the charity work of the Church become specialized. Subsequently the administration of charity was under the immediate and exclusive direction of the bishop. The details of the work, as investigating and registering those in distress, and distributing the amount of relief which the bishop deemed proper in each case, was attended to by deacons, and the cases of needy women, by deaconesses. This assistance was given only to persons unable to earn their living and in real need. As a basis of all giving in this apostolic age was the truth that the human possessor of goods is only a trustee for the Supreme Owner, who is God, and the rich believer recognized his obligation to give to the needy all his resources that were left after his own wants had been supplied. This early charitable work of the Church was one of the contributing forces that brought the people of the Eastern World under the influence of Christ's teaching. Nor has this spirit for good abated. Since the day Columbus unfurled the banner of the cross in the Western World, every moment of the Church's life has been sanctified by the continuous practice of charity adapted to the needs of the times and the necessity of the environment. Many features of its charitable work have been crystallized into permanency; others, having filled their mission, gave way

to the numberless organizations that are now spread over our land.

The primary object of these associations being the glory of God, the sanctification of the souls of the members and the advancement of the Church, what pen can write or figures enumerate the priceless aid given to the Church by the communities of saintly women, religious orders of men, and the loyalty and generosity of an obedient laity? The Sisters of Charity, whether laboring amid the din of battle in alleviating the sufferings of the wounded heroes, aiding in the homes of the plague-stricken, or teaching in the quiet school room, have accomplished works beyond compare. (Applause.) The Little Sisters of the Poor, the patient, loving servants of the aged, whose lives are a practical example of the divine command, "Love one another," today, as in the past, solace the aged and almost forgotten poor with devoted self-sacrifice. (Applause.) From whence shall golden words be culled to express sincere respect for these angels of earth —the Sisters of the Good Shepherd—whose loving counsel and devoted sacrifice have saved the life of many a wayward child from gloom and despair? And so on through the great and varied religious orders and societies of the Church, each in its separate sphere devoting the lives of its numbers to rounding out and harmonizing the charitable work of the Church. Nor among the laity is there lacking of zeal. One has but to look about our country, and wherever the eye rests upon an edifice dedicated to the worship of God, be assured around its sacred portals will be found a faithful and zealous laity devoted, not only in providing means for beautifying and sustaining the material temple, but also sanctifying their lives by a reverent devotedness in making use of the means of grace deposited by Christ with His Church. Their love and devotion are an example to the indifferent and a source of edification to all.

No greater worker in the field of charity ever lived than

was St. Vincent de Paul. (Applause.) He revived and improved the methods practiced in the early centuries of Christianity. It was he who blazed the way for a greater part of the systems of charitable work which today are looked upon by people of all shades of religious opinion as the greatest success. In his work for the betterment of the condition of the poor, his greatest hope lay in religious influence; the benefits derived from aiding the poor were to be mutual, affording a means of alleviating both the benefactor and the beneficiary. In the days of St. Vincent, as today, poverty was measurably due, in many instances, to the carelessness of the poor, to the lack of thrift coupled with intemperance and untoward misfortune. Their sad plight caused their hearts to be filled with bitterness towards the world in general, and particularly those in better circumstances. It was through the kindly spirit infused by St. Vincent into the hearts of men that the harsh and cruel treatment accorded the galley slaves and the imprisoned of his day were modified, and his love for the needy has been a source of inspiration to all workers in the field of charitable endeavor. He was specially honored by the late revered Pontiff, Leo XIII, as Patron Saint of all charitable work. St. Vincent's example was appealed to and his patronage invoked at Paris by Frederic Ozanam, founder of the Society of St. Vincent de Paul, who, exhorting his co-laborers, spoke these words:

"If you intend the work to be really efficacious, if you are in earnest about serving the poor as well as yourself, you must not let it be a mere doling out of alms, bringing each your pittance of money or food; you must make it the medium of moral assistance; you must give them the alms of good advice." And in answer to those who considered the giving of relief degrading, Ozanam said: "Help is humiliating when it appeals to men from below, taking heed of their material wants only, paying attention but to those of the flesh, to the cry of hunger and cold, to what excites pity, or what one suc-

cors even in the beast. It humiliates when there is no reciprocity, when you give the poor man nothing but bread or clothes, or a bundle of straw; what, in fact, there is no likelihood of his ever giving you in return. But it honors when it appeals to him from above, when it occupies itself with his soul, with his religious, moral and political education. Help honors, when, to the bread that nourishes, it adds the visit that consoles, the advice that enlightens, the friendly shake of the hand that lifts up the sinking courage; when it treats the poor man with respect, not only as an equal but a superior, since he is suffering what we, perhaps, are incapable of suffering, since he is the messenger of God to us, sent to prove our justice and our charity and save us by our works. (Applause.)

Help, then, becomes honorable because it may become mutual, because every man who gives a kind word, a good advice, a consolation today, may tomorrow stand himself in need of a kind word, advice and consolation; because the hand that you clasp clasps yours in return, because that indigent family you love loves you in return, and will have largely acquitted themselves toward you when the old man, the mother and the little ones shall have prayed for you.

The same authority that tells us we shall always have the poor with us is also the authority that tells us to do all we can that there may cease to be any."

For the past three-quarters of a century the spirit of St. Vincent de Paul and Ozanam has been the guiding star of the members of the Society of St. Vincent de Paul. The object of the society is to sustain its members by mutual example in the practice of a Christian life, the visitation of the poor in their dwellings, supplying their material needs in so far as means will permit, the circulation of religious books and wholesome literature, the care and education of poor and friendless children and the carrying on of special features of

charitable work that may be suggested from time to time as a consequence of peculiar conditions.

In its career the Society has ever given cheerful recognition to the individual acts of charity practiced by the noble women and men unattached to any organization. Its spirit has never been to antagonize other charitable societies. Its members delight in seeing good works performed, recognizing the fact that too many good deeds and kindly acts can never be performed in alleviating the distress of the needy or in consoling and comforting the afflicted.

To rightly understand the scope of this society it may be fitting to state that the units of organization are conferences attached to the parish church. Over the Conferences, where there are several of them in a city, is a Particular Council; over the Particular Council is either a Central or Superior Council embracing within its jurisdiction the conferences of several dioceses, or of an entire country. The Superior Councils are under the Council General, which is the head and center of the whole Society, being a bond of union uniting all. The Conferences are under the direction of the Pastor of the Parish Church and the Councils are under the supervision of the bishop of the diocese. There are over 6,000 Conferences of the Society of St. Vincent de Paul existing throughout the world.

The Society carries on its work according to certain rules and regulations which have been approved by the Supreme Pontiff, and the acts of charity performed by the members are richly endowed by him with spiritual benefits. As pointed out, the primary work of the Society is the regular visitation of its members to the poor in their dwellings, bringing them material aid and assisting them in so far as practicable to become self-sustaining members of society. In these visitations to the homes of the poor, attention is not only given to the material needs of the family, but it also extends to the moral and religious improvement of its members; the secular and

religious education of the children; the distribution of wholesome literature and the performance of other acts that each particular case may require.

Wherever Conferences have been established, especially in the large cities of our country, the most beneficent results have followed. Wayward and forgetting parents have been won back to the practice of the faith of their fathers, countless numbers of children have been saved to the church through the kindly influence exercised by the visiting members. Oftentimes estranged families have been reunited and placed on a higher plane of conduct and right-doing. The work of the members is wholly gratuitous. All funds contributed to the Conferences are distributed or expended in carrying on the charitable work of the Society.

That some idea may be obtained in respect to the scope and activity of the Society in the United States, it is here pointed out that during the past year the members of the seven hundred Conferences made 250,000 visits to the homes of poor families and expended almost $500,000 in relief, distributing aid to 25,000 families. Not one cent of this money entered into the pockets of any member of the Conferences in salaries or any other way. (Applause.) The guiding thought actuating this vast expenditure of effort and means was not only to give material help to the needy, but also by encouragement and advice to assist them to make spiritual advancement and to become faithful in the practice of their religion. Today, men and women thank the zealous and unassuming laymen for aid rendered not alone for material sustenance but also for a better knowledge of their religion and of righteous conduct. The spirit of Christian charity thus pervading the minds and hearts of those who are blessed with abundant means, as well as those who are without means, would have a powerful influence in dissipating many of the false notions now pervading the minds of men relative to the ownership of property. It keeps more alive the

spirit of Christ in the hearts of men and brings to their mind the fact that this earth is not man's permanent abode; that he has a higher destiny than to eat and sleep and possess a certain amount of this world's goods; that his home is above and beyond this sphere and that his spirit will never rest satisfied until it dwells in the home of its Maker.

To the active and observing Vincentian, nothing causes deeper regret than the fact that there is not a conference, composed of zealous, Christian men, attached to every Parish Church throughout our land. If such were the case, there is reason to believe, judging from the good results that have flown from the work of existing conferences, that the material and spiritual welfare of all worthy and needy persons of our faith would be more effectively safeguarded. Who but an active Vincentian can say how vast has been the number that has been saved to the Church by their kindly visitation, and what regret it brings to the heart when it is remembered that so many families and dependent children have been lost through the lack of the pastor having at his command a body of men working under the rules of the Society of St. Vincent de Paul? As in the early days the apostles found their spiritual work impeded on account of time consumed in rendering material assistance, so in our time the pastor needs an organized body of laymen to assist, under his direction, in caring for the needy, thus permitting him to work with greater efficiency in the spiritual administrations of his great office. The time seems to be propitious for a more active co-operation on the part of the laity in the furtherance of God's Kingdom on earth than ever before (applause). And experience shows that there is no work which tends more to unite the various races and nationalities into one harmonious body than to be unitedly laboring in the cause of aiding God's poor.

The Society has found in its work that the circulation of Catholic literature, the booklets of Catholic Truth Societies, and the weekly and monthly publications have not only en-

abled the people to become more thoroughly familiar with the teachings of our religion, but also has served as a means of imparting a knowledge of our faith to many who for the first time learned its teachings and who otherwise would have remained ignorant of it. What greater service can be rendered by the laity in advancing the cause of religion than to more actively co-operate with the clergy in this charity for the mind? Nor should it ever be forgotten that our Catholic writers and publishers deserve praise for the signal service they have rendered in the past and are rendering today in behalf of wholesome literature.

In addition to the work of visiting the poor in their dwellings, the Society of St. Vincent de Paul has from the very beginning carried on features of special work, such as night refuges for men, sea havens for sailors, institutions for dependent children and orphans, summer outings for poor children and their mothers who reside in the densely settled tenements of large cities, boys' clubs and reading rooms and missions and lecture halls for homeless men residing in the men's lodging houses. In the large cities of our country wherever the special features of charitable work have been conducted, most excellent good has accrued not only to the beneficiaries aided, but also to society itself. The idea of giving missions to the homeless men found in the large cities was first conceived and put into practice in Chicago during the past decade.

Who can say what great things may not yet be accomplished under the leavening influence of charitable work among the poor by those who are imbued with the spirit of St. Vincent de Paul and animated with the zeal of Frederic Ozanam? May we not hope that the laity of today will hearken to the call of that noble Vincentian—our beloved Pontiff, Pius X (applause)—to the end that the bright light of Catholic faith, nurtured by the inexhaustible fire of kindly deeds, shall ever keep aglow in the hearts of men the love of God and the neighbor? (Applause.)

Archbishop Messmer: Ladies and gentlemen, the next paper will take up a subject of very great importance, and which, I believe, during the last twenty years has hardly received the attention on the part of the American Catholics that it deserves—the important subject of Catholic Colonization. In regard to the Prelate who will read the paper, I may say that it certainly shows not only the wonderful development of the Catholic Church with us here in America, but also the thorough Catholicity of this first Catholic Missionary Congress, that among the persons who have generously given their co-operation to the success of this Congress we have with us the highest and foremost representative and the first member in the Catholic Hierarchy of these United States, of that ever-faithful Catholic nationality and race, our Polish Catholic fellow-citizens. (Applause.) I have the great honor and the great pleasure of introducing to you the Auxiliary-Bishop of Chicago, the Rt. Rev. Paul P. Rhode. (Applause.)

COLONIZATION.

Paper by

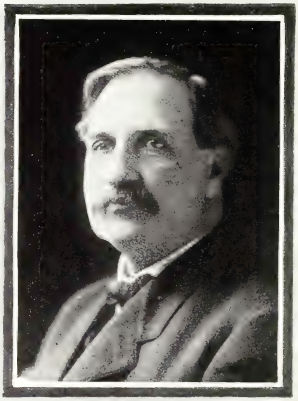
The Rt. Rev. Paul P. Rhode, D. D., Auxiliary-Bishop of Chicago.

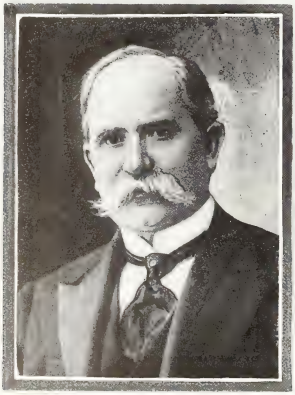
Most Reverend Chairman, Most Reverend and Right Reverend Archbishops and Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen:

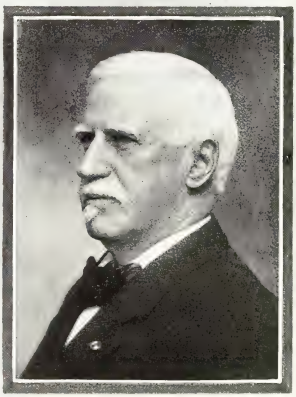
You have been listening to an eloquent exposition of the needs of various classes of Catholics and your thoughts have been kept on the high plane of a consideration of the spiritual and moral conditions and needs of our Catholic communities. Now, with your permission, I will ask you to come down to

RT. REV. PAUL P. RHODE, D.D.

Chairman Committee of Arrangements. Sermon in Polish, St. Josephat's church, Sunday afternoon, Nov. 15. Paper, morning session, Tuesday, Nov. 17.







Mrs. Edward H. Doyle
A Founder in The Catholic Church Extension Society.

Mr. Edward H. Doyle
A Founder in The Catholic Church Extension Society.

Marquis Martin Maloney
Founder and Member of Board of Governors, The Catholic Church Extension Society.

Col. R. C. Kerens
Founder and Member of Board of Governors, The Catholic Church Extension Society.

solid ground. My remarks may not be particularly interesting, but what they will lack in sweetness, they will possess in brevity. And they will be short for a double reason. In the first place, there is a gentleman present who has a good deal to say on colonization, a good deal more than I, and in the second place, I have hopes that pamphlets will be distributed giving to you the subject more in detail. I therefore come to you more or less with a business proposition, and to begin:

In the life of today, complex and intense as it is, all questions affecting man and society have that unwonted peculiarity that they are deeply interwoven and correlative, and more or less interdependent. The liveliest discussions of the day no longer take place along lines solely theological or social, the battle ground has shifted onto a composite field and the incentive, instead of being purely speculative, is largely economic. To preach the truth is today just as important as ever, but no longer all-sufficient. If its teaching is not to remain as the voice in the wilderness, it must be supplemented by a straightening and a smoothing of the way. Many of the ills of society and most of its vagaries, social and economic, that rise like mushrooms on the bed of an overcrowded industrialism, could, for all practical ends at least, be better solved by a wiser distribution of the population than by academic reasons, and this spells colonization. Viewed in its results, colonization appears not only as an economic but as social, nay, even religious, movement. The generosity of our government that throws open and gives away the best of our lands for the mere asking, the work of agencies and societies of various bodies, national and religious, in this line, testify to the overpowering importance of colonization. Within our fold many attempts at colonization have been made, some entirely successful, others to a lesser degree, but whatever has been done has been in the nature of a private or corporate enterprise, confined to a class or nationality, limited to some diocese or district. It seems to have been impossible hitherto to organize a permanent and general work of colonization within the

church. Is a plan of that kind advisable, feasible and necessary? Are we today able to take hold of and control the tide of Catholic settlers? Is it possible to make this work national in its scope? I believe that with the providential organization of the Catholic Church Extension Society it is possible to carry a project of this magnitude into effect with every assurance of success. Is it necessary? Look to the field!

We have an annual immigration of a million and more. Most of the immigrants at present are Catholic children of the soil. Many bring with them a sufficient sum to buy land, but know not how. These, as a rule, come to remain. Thousands of the simple peasant folk would be willing to go and hew out their own way into the forest were they befriended in their helplessness, but no encouragement is extended. And thus, of that vast number only 4 per cent, mostly non-Catholics, find their way onto the farms. Furthermore, within the country we at all times have about two millions seeking desirable farm-land. Of these almost 50,000 are Catholics. In industrial centers thousands sigh for freedom from the fetters of shop-work, but are deterred by the fear of losing their hard-earned savings. Of those who dare and go, many find themselves churchless, others fall victims to their own inexperience and ignorance, and not a few are misled by the unscrupulous land agent. In a word, there exists among Catholics a migration of extensive proportions left entirely to itself. What is the result? An enormous leakage that the Church is powerless to prevent—a loss but too eloquently expressed by the ratio of one Catholic Church to every ten towns having a population of 10,000 or less. Now, can anything be done to shape and direct this agrarian movement among us, to lay hold of it with a view of promoting the temporal interest of the prospective settler, while conserving the spiritual, saving the children of the Church and giving to the country communities of landholders near to and in love with the soil, who at all times will be the best exponents of a sane and Christian individualism, and at critical junctures the staunchest defenders of

this country and its liberties? Much good has been done by the settlement colonies established under the auspices of high-minded prelates and various organizations, but somehow they have been unable to acquire the strength for a general movement, because they lacked the inspiration of a missionary effort. It remained for the Catholic Church Extension Society to supply this one desideratum. The country is its field and colonization under its guide will partake of its comprehensive character, will cease to be a local phenomenon, a backyard affair, and swing into view as a Catholic and national movement of tremendous proportions. Let me here remark that if Church Extension is to reach its sum of usefulness it naturally will drift into colonization work, for in its proper sphere of establishing missions, aiding needy churches and parishes, it will be ruled by the principles of an intelligent charity and sooner or later will find that it is preferable to give a parish members than it is to give it money (applause); that it is better to withhold a settler from undesirable locations and direct him to where, with temporal advantage, his spiritual welfare will be safeguarded, than it is to complacently permit him to seek and settle hopeless, out-of-the-way sites and then, with great expense and trouble, supply him with casual spiritual ministrations. A bureau of colonization, therefore, seems to be a very natural, somewhat necessary adjunct of Church Extension work. But it is to remain only as a bureau of colonization,—it is not to acquire land by purchase, it is not a land scheme nor a speculative venture, it is not to be an aggressive, overzealous, colonizing agent, eager to draw by all conceivable means the unsuspecting city population into the wilds of the country; it is to be primarily an informative, directive and protective bureau to the prospective Catholic settler; supply him with a reliable list of desirable properties and to decide for him the paramount questions of climate, soil, products, irrigation and rainfall, transportation, market, and facilities for worship and education; it is to group him in centers where all the prime factors of success and happiness are assured. This bureau is not a mere business

proposition gotten up for profit; it is not to be entangled in the meshes of any designing land manipulators, it should be free and above all independent of all land companies, aiming to serve the prospective Catholic settler by placing at his disposal the best and most valuable opportunities in the market. Its field of operation may be both the country and industrial field. Would a bureau of this kind interest railroads and land companies? Beyond doubt. With the prestige of the Church Extension Society as its capital, with the moral backing of the hierarchy interested in extension work and with continually increasing circulation of the Extension magazine as a lever, it would at once command the interest and respect of all railroad and land companies and at the same time would certainly win the confidence of the Catholic floating population. (Applause.)

To give you an idea to what extent colonization work is going on and what it costs the land companies, let me give you the figures of one of our railroads. It has for the present received requests for colonization literature to the number of 32,369 and has sent out 329,182 pamphlets and letters; it has carried 77,029 on its home-seeking excursions and has actually settled 21,375 families, in all, 85,500 persons. Four hundred and forty-one men are employed in connection with its colonization work. This is the record of one railroad company in the middle and southwest. Now consider the work of other railroads in the same field. Then take the north and south and add the various land companies not affiliated with railroads. What an outlay and what an immense array of workers eager to grasp at any chance to further the development of their lands! With a colonization bureau existing in connection with the Church Extension Society a new and a reliable factor would be brought into the field, useful and important to the land companies and to the settler. (Applause.)

The success of the bureau is solely a matter of organization and administration.

An executive board composed of men of broad and sympa-

thetic views, of sound judgment and business tact, would assume general direction; sub-committees might be formed of the representatives of various nationalities to bring and keep the work before their people, for the nucleus of every settlement and colony would have to be racial and the inborn attachment to language, customs and mode of worship would certainly have to be recognized and respected. (Applause.) Next in order and first in importance would be an investigating board of men of unquestioned integrity, specialists in their various callings, to report on the merits of every proposition offered, to examine the title to property, productiveness of soil, climate, transportation, etc.

Now as to the mode of procedure. A firm desires to list its properties with the colonization bureau of the Church Extension Society. The proposition has the appearance of a bona fide offer in that it is accompanied by the requisite amount to cover the expense incident to an investigation.

If the findings of the committee be such as to warrant further interest in the matter, the colonization bureau may make its own recommendations to the land company in order to protect and place the settler in circumstances in which, with ordinary husbandry and industry, he may successfully cope with initial difficulties and eventually become the sole and absolute master of his own little domain. Such stipulations may cover the question of values of land, of payment of transportation, of houses to be erected, of wages, if work is to be had, of the supply of agricultural implements and matters of similar nature. Furthermore and above all, in order to be absolutely safe in each and every transaction the colonization bureau might reserve for its own control and management enough land for one hundred families, so that the establishment and existence of a colony would be dependent on the colonization bureau. This would enable the bureau to decide and mould the character of the future settlements and to hold before a class of prospective settlers the alluring prospect of economic advantages coupled with social, religious and even national preferences. (Applause.) With these preliminaries arranged

to mutual satisfaction between the landowners and the bureau of colonization, so that the former is willing to accept the mediation of the latter and the bureau finds the way clear to conscientiously list the properties and dispose of them, then the question of remuneration arises. The colonization bureau might contract for a term of years to handle said properties at so much per annum, and with a small number of land companies on the list ample funds will be had to defray the expenses of the bureau.

The work of presenting the properties to the public might be done through the medium of the Church Extension magazine, to which supplements in various languages might be added. Other literature pertinent to the subject and furnished by the companies would find its way into the homes of people through the same medium and be on file, after receiving the approval of the colonization bureau, in the immigration houses, seaports and rectories where the clergy may be partial to the work. In fine, the work of publication may be so thorough and the field may be so well covered that everywhere and at all times Catholics anxious and desirous of leaving the city, with its strife and toil, may never lack for the information needed.

Systematic work along these lines is bound to result in time in a strengthening of our outposts and the drawing in of stragglers who have strayed from the fold in the chase for a better day, and in the greater equalization of conditions in our overcrowded cities. The work is not so much a question of measures as a question of men. If the personnel heading the colonization bureau of the Church Extension Society is active, capable and public spirited, and the investigating committee absolutely reliable, thorough and conscientious in its work, all conditions point to the fact that colonization with us may become, as it should be, a work of supreme importance to church and state.

Archbishop Messmer: We have on our program two papers on City Missions.

The first paper will be on Settlements, the so-called ques-

REV. JAMES B. CURRY
Paper, Tuesday morning session, Nov. 17.

REV. L. W. MULHANE
Sermon, Church of the Ascension, Sunday, Nov. 15, 7:30 P.M.

REV. F. X. BARTH
Sermon, Church of the Presentation, Sunday, Nov. 15, 7:30 P.M.

REV. WALTER J. SHANLEY
Sermon, St. Basil's church, Sunday, Nov. 15, 7:30 P.M.

REV. J. I. MCNAMARA
Representing the Josephite Fathers.

REV. EDWARD L. ROE
Secretary, Endowment Fund Committee, Catholic Church Extension Society.

REV. F. J. O'REILLEY
Sermon, Our Lady of Sorrows church, Sunday, Nov. 15, 7:30 P.M.

REV. XAVIER SUTTON, C.P.
Sermon, St. Gabriel's church, Sunday, Nov. 15, 7:30 P.M.

tion of "Settlements," and will be read by the Rev. James B. Curry, of New York City, whom I have the pleasure to introduce to you now. (Applause.)

SETTLEMENT WORK.

Paper by

THE REV. JAMES B. CURRY.

Most Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Fathers, and Beloved Laity:

All the fight for Holy Church is not on the frontier. The fight is thickest, heaviest, in our great cities. I have thought that I was battling alone in my own peculiar way, but I find out by the invitation given to me by Father Kelley that as long as I am asked to read a paper at the Catholic Congress, at least there are others interested in the fight and at once sympathetic. The battle is heavy in the cities. On the frontier they are gaining souls. In the cities we are trying to hold on to what we have got and I find the struggle a hard one. I can tell you that there are wolves—evidently wolves—sometimes in sheep's clothing, who are out to seize our children, and when I tell you that today, in some of the Protestant churches in the City of New York they have introduced a statue of the Blessed Virgin and pictures and crucifixes, you will be surprised; yet such is the fact, and they have not introduced these statues and pictures for the purpose of veneration, but, like the pirates of old, setting their light on a rock, not to save but to wreck. (Applause).

Just picture the old Pharisee of St. Luke's Gospel. He enters the Temple, and separating himself entirely from the rest of his fellow worshippers, he advances to its most sacred precincts. He does not belong to that class of suppliants near the door—O, no!

he does not ask the Lord for anything and he does not need anything. He is there to impress deeply upon the Lord an abiding sense of his great importance. In his own mind, at least, he stands an object worthy of the divinest pleasure, so worthy, indeed, that his fellow worshippers, shading their eyes, must look up at him from the depths of their wickedness and misery, and the very angels, in wondering awe, push aside the clouds of Heaven to peep at him. (Applause.) This is his message to God: "O God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, as also is this Publican: I fast twice in the week, I give tithes of all that I possess." (Luke xviii.) The intelligent reader will at once perceive that the Pharisee makes two counts, the first maligns his fellowmen, the second describes his good works; fasting which might be prompted by his parsimony, and tithe-giving.

This is the Pharisee of the parable, and if you desire to see him in real life, just live for a while in a tenement district of any one of our large cities and you will meet him. You can't miss him, and when you find him you can't get rid of him, for he just sticks. (Laughter and applause.) He settles in your neighborhood, and where he settles you call that place a settlement. (Laughter and applause.) He has co-workers, called "resident" when they live with him in the bee-hive (laughter), or "non-resident" when living in their own homes or in fine hotels, and tiring of social pleasures, of concerts, receptions, theaters and the like, or when, having nothing else to do, which happens quite frequently (laughter), they condescend to come down to what they are pleased to dub "the slums" and rub elbows with the poor. All these characters you must call "workers." Their work with the poor is incidental and accidental (laughter); they work with best financial results among the rich.

I am not overdrawing the picture. The first message sent to Heaven by the Pharisee's direct wire was a libel upon his fellowmen. Other men were "extortioners, unjust, adulterers." It is just on this platform that the settlement worker starts out to do

his work, that the poor in general are a pretty bad bargain lot and need betterment morally, spiritually and in every other way, and the settlement worker is just the one to do the job (laughter). Hence he or she—sometimes you cannot tell which (laughter and applause)—walks among the poor, a modern steel safe deposit vault of all that is good and virtuous. (Laughter.) The dwellers of the tenements become the first objects of assault, yet the only fault of these unoffending people is their poverty. The attack is begun by maligning a neighborhood. Pictures posed for and fanciful sketchings fill the mails for distribution among the benevolent. Here we find photographs of half-clad children, very probably some of the little ones of our latest foreign acquirements, in their patented ventilating summer garb, designed, it would seem, more for the display of form than for covering. (Laughter.) Next in order to ruined and impassable hallways, most wretched and uninhabitable sleeping rooms, and long abandoned, toppling houses, saloons seem to furnish most ample material for picture books and sheet lectures, as if the presence of the saloon were proof positive that all the people of the neighborhood were confirmed drunkards. Illegal resorts furnish similar pictorial matter, yet such institutions, as well as saloons, may be found in almost any neighborhood, and sensible people understand that the frequenters of such places are outsiders, not the neighbors. (Applause.) Let me cite an example. Take that foulest blot upon our boasted civilization, New York's Chinatown. Chinatown would rot away and die of inanition if New York's morbid rich and New York's morbid visitors would cease to go there. (Applause.)

My own neighborhood, Cherry Hill, has suffered and still suffers from the odium cast upon it by settlemental uplifters and missionaries, and the repeatedly published stigma of toughism and thugism has stuck so fast to the reputed character of my people that I was forced to complain once to a member of the editorial staff of one of our dailies against the cruel injustice done to us, but he replied, "Father, we know what you say is true, but the

people believe those things and we must print them." Surely, when the good people of Chicago read concerning the great wickedness of the people of New York, they must lift up their eyes in holly horror and thank God that they do not live in Manhattan (laughter and applause); yet these same things are said of Chicago. (Laughter and applause.)

Let me ask you, is it not wonderful that these settlements are always established in the neighborhood of the tenements for the spiritual and moral betterment of the poor, omitting entirely the spiritual and moral betterment of the rich? Have you ever heard of settlements established among the mansions of the rich to teach the rich concerning the sacredness of the marriage tie and the responsibilities of husband and wife (applause), concerning a conscientious obedience to the laws of the land, from which obedience no bribe of wealth can exempt them, concerning the rights of their employes to a just compensation for their labor and to a proper safeguard of health, limb and life in the performance of their labor, teaching the rich that a champagne debauch is as sinful as a mixed-ale one (laughter and applause), teaching any or all of the natural virtues for the practice of which God will hold responsible even the dark-skinned savage of the African jungles? Why should they not endeavor to impress upon the idle rich also the very civic, social, moral truths which they seek to impress upon the hearts and minds of God's poor? (Applause.)

I can anticipate the reply of the settlement worker that the idle rich and those among them that are vicious should be taught virtue and the necessity of good works, in their churches, and not in the settlement clubs, but I answer back that their churches are empty when they should be filled from pulpit to door. (Applause.) Yes, the protest made by the reformers three hundred years ago against Holy Church, when it should have been made against themselves, is fast dying away for the lack of recruits, and unless extraordinary efforts are made to fill the fast-dwindling ranks of the protesters, there are forebodings of an early absolute

and merciful extinction. (Applause.) The family inheritance of religion goes begging for heirs as childless, or almost childless, family after family becomes extinct. Hence some enthusiastic zealots, sincere enough in their effort to prolong the agony of the feeble existence of their sects, look everywhere among our Catholic and Jewish children for recruits, and, I am sorry to say, they find most excellent recruiting stations in the settlement clubs.

And right here let me remind you that the settlement idea found its inspiration and model in Toynbee Hall, a similar institution founded about a quarter of a century ago by some college men under the direction of a Protestant minister. The club occupied a house adjoining a Protestant church in the Whitechapel district of London. That contiguity to the Protestant church has never since ceased. It may be true that physical contact has ceased, but the settlement club today, morally, as far as methods go, is as much the adjunct of the Protestant church as ever it was. No one seriously will question the connection as far as the out-and-out, so-called church settlements are concerned, for these settlements are inaugurated by Protestant churches and missions, and the work is carried on under Protestant direction for the purpose of feeding, from among the Catholic and Jewish children of thickly settled tenement districts, the fast disappearing Protestant congregations. Hence church settlement and mission are synonymous terms. These are the settlements that furnish the most virulent type of proselyters, who, as a rule, are women, more masculine than womanly, and most indefatigable soul-chasers. (Laughter and applause.)

Matters are not much improved in the purely social settlement, even though they disclaim all church connection, for the whole working force of these settlements, outside of an overworked janitor or an underpaid stenographer, is absolutely Protestant. The whole influence at work, then, upon our children is non-Catholic, if not positively anti-Catholic. Nay, more,

Bible classes, Sunday schools, singing classes training children's choirs for alfresco religious circuses and other sectarian attachments, have been so introduced into these so-called undenominational clubs that the distinction between church and social settlement is almost entirely lost. The reason is that many of the workers are sufficiently wise to understand that the betterment of the masses cannot be effected by merely natural means and on a purely ethical basis. They understand fully that it is only the gentle, yet all-pervading, all-aiding, all-effective and all-abiding spirit of religion that makes for a real and lasting betterment, and hence bringing into their work the religion which they profess, which is not the religion of a good majority of the children, they seek to impress it upon the souls of the individuals with whom, unfortunately, they come in contact. This is a milder type of proselyter, but none the less dangerous.

We have now two distinct types of settlement workers, the one a real missionary, an out-and-out kidnaper, determined, irrepressible, unavoidable, and as dangerous as a live electric wire. (Applause.) The other, of milder type, is well parlor-trained, soft of speech, precise in manner, of nice, attractive, winsome ways. The first, like a buccaneer, fights her way, grabbing every soul-prize in sight; the second wriggles herself into the hearts of the children and the mothers. The temple of the settlement, however, shelters a third type and a dangerous one at that. He is the natural product of the socialism of the settlement, which is a religion of social science, a fellowship of almost pure naturalism, into which, if God is taken into consideration at all, it is only as a side issue, to be retained or cast aside as fancy or circumstance may suggest or suit. It is on the altars of this newest religious development that the vicious rich sinner offers his gifts as a conscience-sedative for a life of dissipation and idleness, as a compensation for his ill-gotten wealth or as the purchase money of a license for still further wrongdoing. It is from this brotherhood that the shaggy-headed anarchist and the platitudinous socialist are evolved—bundles incarnate of mis-

guided theories and of energies as direfully harmful as the bombs which, in their wicked ingenuity, their too-skilful and experienced hands manufacture for the destruction of their fellow creatures. It is to this class among the workers that the red flag is dear, the flag whose color of fire and blood betokens and is an incentive to the destruction of property and of life, the flag whose very color, in the stain of Cain, calls down the vengeance of Heaven. (Applause.)

Let us now verify the comparison of the Pharisee and the settlement worker in the second count, namely, the tithe-giving, for, as to fasting, no one is mad enough to accuse a settlement worker of fasting (laughter); his free meal tickets are too plentiful. I think, however, that in the tithe-giving the Pharisee gains rather than loses, for I believe that the Pharisee gave tithes in his own money, whereas the settlement worker—pardon the inelegancy—goes him one better, for he gives tithes in other people's money, first taking a high salary for doing it. (Applause.) Has it ever occurred to you to examine the reports, when they are published, of some of these clubs? You will easily discover that by far the greater portion of the receipts goes to the workers themselves; how, for example (I am giving you a bona fide report), out of twenty-one thousand dollars received to be disposed of at the discretion of the workers of the club, just seventeen thousand go to the workers for salaries, keep and unnamed miscellaneous items, which may be caramels, theater parties, auto rides and the like, leaving just four thousand to be expended on and in the neighborhood. Looking further, you will discover that the four thousand dollars come from the poor of the neighborhood in club rents and club fees and from a surplus of a regular bath Klondike. Try and look at it in this way, and it will be at once evident to you that the salaries and keep of the workers of the settlements consume all the cash charity of the club's patrons taken by the workers in payment for an expenditure of very little energy in collecting the cash contributions of the poor

members of the club. In other words, the report shows that the workers pay themselves for salary and for keep just seventeen cents of their patrons' cash every time that a poor man spends four cents in the club. No one could reasonably complain if, in the administration of the affairs of these clubs, matters would work contrariwise, that the workers received the four cents and the poor man and the neighborhood the seventeen, but if that were the case our fine settlement houses would soon become untenanted monuments of folly. It is in high salaries, in keep and in a complicated administration with a most unsatisfactory collateral of very little done for the poor, that the injustice is done, but injustice it is, all the same. I suppose, however, that we ought not to complain if the patrons of the settlement clubs, refusing to see the light, will continue their gifts, but I beg to remind them most respectfully that when three-fourths and more of their cash, if not the entire amount, is spent in salaries and administration, and they are aware of it and by their continued patronage silently consent, then the balance on the credit side of their charities and good works in the Book of Life will be very much diminished, for the money given for the hire and keep of settlemental middlemen is no more of charity than the wages paid by a grocer to his clerk. (Applause.) Charity is indeed a great mantle to cover our misdeeds, but when wide swaths have been cut out of it by the official administration of it, then the mantle, or at least the portion that remains of it, will, at best, be only a misfit.

When, however, all is said, I feel that I must confess that the settlement, apart from its abuses, might well engage the activities of our Catholic people. The settlement club, with a prudent administration under Catholic auspices and control, would mean much for the Catholics of the crowded districts of our great cities. It would mean for our people all that the most enthusiastic settlement worker claims for the club, without the dangers of perversion. It would draw from Protestant influ-

ences the very many of our Catholic youth of both sexes whose names crowd the membership rolls of Protestant and misnamed undenominational clubs—so much so, that, Catholic settlements once established, the so-called non-sectarian clubs, which today draw almost their total membership from among Catholic young men and Catholic young women, would cease to exist. Settlements, with no sign overhead of danger to Catholics, would form fine centers for our young people, intellectual centers for mental improvement to help fit for the professions, industrial to adapt for trades, and social to draw our young people from dangerous occasions and company. These features would bring our young men under the refining influence of our Catholic young women, and help very much towards abating the great evil which the settlements of today are only too apt to encourage; I mean, mixed marriages. There is another merit of the Catholic settlement which cannot be gainsaid. It would draw our people from what has been erroneously termed "the poor man's club"—I mean the saloon. (Applause.) English-speaking nations labor under one great curse—the saloon with its hellfire within and its abbreviated doors always half-cocked like the trigger of a death-dealing gun. (Applause.) A Catholic settlement club will help much towards mitigating the evil of frequenting the saloon and towards removing from our people a reproach, which, though not entirely deserved, has nevertheless some foundation in the habits of some of our people and in their proprietorship of such places.

But there are two requisites for a successful Catholic settlement club. The first is the directive and otherwise active interest of the pastor of the parish or of the pastors of the district in which the club is established. No one can seriously question the father's rights of the pastor. He stands in the community as the father in the family in the midst of which he dwells and exercises his holy ministry, and no one may lawfully come in between him and his charges. This paternalism is indeed spiritual,

but as real as any fatherhood in the order of nature, and whilst the pastor may be removed, once installed, however, no letters patent can exempt him from responsibility, none deprive him of his rights. (Applause.) As the father, too, is the mainstay of a household, so also the mainstay of a Catholic settlement club must be the Catholic pastor. His interest in the club means its life, which will be just as active as his interest is energetic. The advantages to be derived will not be, let me say, entirely on the people's side, for the shepherd who knows his sheep, and whom the sheep know in turn, is not the mere hireling but the good shepherd indeed. The Catholic settlement will afford a means of most friendly intimacy and of sympathy with the people and with their wants, spiritual and material, which otherwise cannot be so well and so thoroughly gained, and working with such a knowledge and such a sympathy, the zealous priest must effect great good for souls.

Funds for carrying on the work of Catholic settlement clubs form the second very necessary requisite, and for these foundations we must look to our more fortunate and more wordly favored brethren. They, however, are asleep, whilst strangers are at work and whilst the enemy is sowing tares among our precious wheat. O, that I had Gabriel's trumpet to awaken them and to arouse them to a proper sense of their duty towards their brothers, God's poor, and brothers they are in flesh and blood, brother's in a Redeemer's love and mercy, of one common Father, of one Eucharistic food, of one household of faith, of one destined home, brothers in hearth and home of one great beloved country. (Applause.) In the fulfillment of the law of Christian charity, I do not think that the last will and testament entirely fills the bill. (Applause.) Our less favored brothers need the warm hands and the warm hearts of life, and look for living human sympathy. These go further, even when the gift is small, towards the uplift of our people than the hundreds or the very few thousands thrust at them by bony hands from out the

tomb. (Applause.) A last will and testament savors too much of the grave, wherein is interred our rights of ownership and the merit of our benefactions cease. Dead men's shoes may serve some good purpose, but to let a poor fellow's feet grow weary, sore and bleeding, waiting for them, is cruel. (Laughter and applause.) A meal on a tombstone may fill, but a cup of cold water and a slice of bread from a living friend are much more refreshing. (Applause.) Every possible field of energy in charity is being worked by our rich Protestant friends, and foundations to meet every form of distress have been established by them. What are our rich Catholics doing? (Applause.) The most successful work in charity today among Catholics, perhaps the greatest charitable institution in the whole history of the Church, is the society of St. Vincent de Paul (applause), with its every penny spent in charity, yet there is scarcely a rich man in it. (Applause.) Our parishes and dioceses are overburdened with long-standing funded debts, our magnificent institutions are hampered in their work for lack of funds, thousands and thousands of our brothers and their little ones are in distress and strangers are kind to them. What are our rich Catholics doing? Some one else must answer that question. I find it to be very much easier to try to solve, well or ill, the riddle of the settlements. (Applause.)

Archbishop Messmer: Ladies and gentlemen, I would bespeak your kind patience just for a little while more in order that we may still listen to one paper, which is very nearly allied to those we have already heard and practically belongs to the program of this forenoon. The other papers on the program for this forenoon will be laid over until the afternoon.

The next paper will be on "Caring for Homeless Men," by Rev. Timothy Dempsey, of St. Louis. (Applause.)

CARING FOR HOMELESS MEN.

Paper by

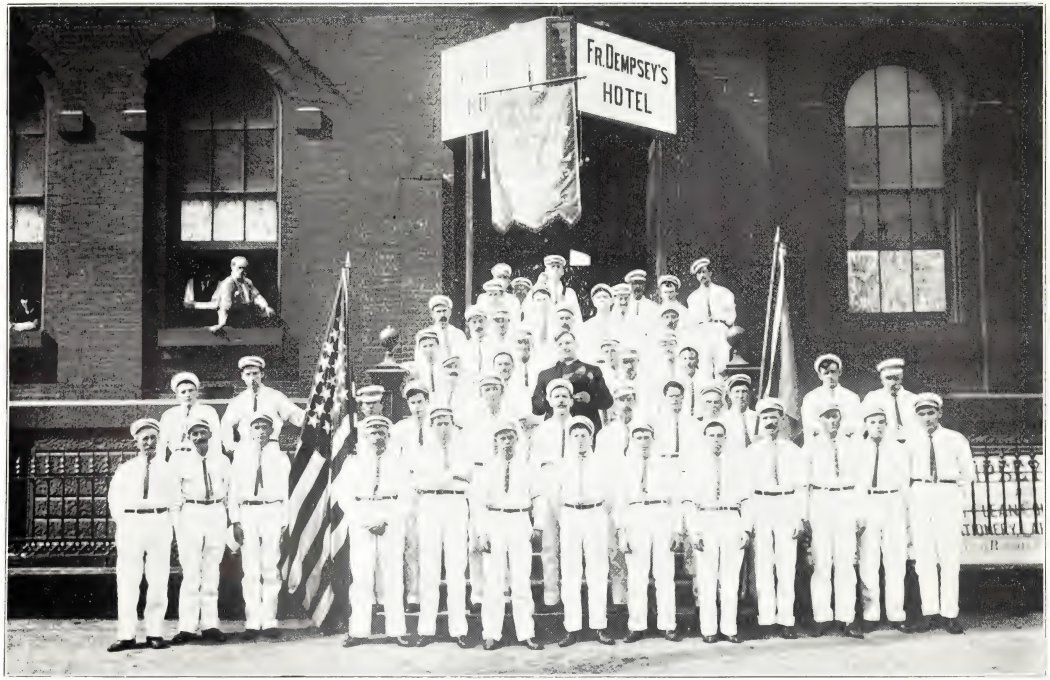
THE REV. TIMOTHY DEMPSEY, Founder of "Father Dempsey's Hotel," St. Louis.

Most Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen:

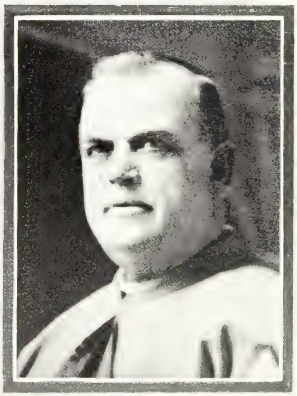
I will only keep you a few moments. I left three hundred and sixty-four men in my hotel last night and I ought to be with them there now. (Laughter.) I guess they will be able to take care of themselves until I get through with this paper of mine. (Laughter and applause.)

First, I want to tell you, ladies and gentlemen, I didn't come here with any plea for assistance, either to the Church Extension Society or to the audience. I didn't come to ask you for anything. I don't want anything from you and I won't take anything. (Laughter and applause.) I am maintaining a self-supporting institution in St. Louis in the shape of a hotel, which I will explain to you now. (Laughter and applause.)

When I received Father Kelley's invitation to read a paper before the first American Catholic Missionary Congress, the realization of the magnitude of this assembly made me hesitate before venturing to address a body whose members are far more familiar with all kinds of missionary work than I ever hope to be. But I summed up courage to appear before this body from the keen interest shown by Father Kelley on a recent occasion, when I ventured to explain to him the special work on which I am engaged in St. Louis. The Reverend President of the Church Extension Society suggested to me that a paper on "Missionary Advantages in Our Cities" would be appropriate and interesting to the delegates. I will confine my remarks, however, to one phase of this question, viz.: the care of homeless men.



FATHER DEMPSEY'S HOTEL—WORKINGMAN'S CLUB St. Louis, Mo.



Rt. Rev. Msgr. Hyacinth Gulski
Delegate from Milwaukee Archdiocese.

Rt. Rev. Msgr. C. G. O'Keeffe
Sermon, St. Cecilia's church, Sunday evening, Nov. 15.

Rt. Rev. Msgr. Joseph Freri, D.D.
Paper, morning session, Monday, Nov. 16.

Rt. Rev. Msgr. M. J. Decker
Sermon, St. Gregory's church, Sunday evening, Nov. 15.

I hope I will not be considered egotistical in trying to explain the conditions that confronted me before I opened the hotel for workingmen, and the result achieved since I started the movement. In offering suggestions as to what should be done and may be easily accomplished, and pointing out the great field that has been neglected or cultivated only by those outside of the fold, I hope, too, I will not be regarded as reflecting on my brethren in large cities, who may not have seen their way heretofore to reach that class of men who are the objects of my attention. I believe the best way for me to approach the subject with which I am dealing, is to state exactly why I opened the workingmen's hotel, the results obtained, and each one will see for himself what may be accomplished in the same direction in other cities; for the "men of the road" are to be met with in every large center of population from one end of this continent to the other; hence if this work is necessary in St. Louis, the same necessity exists for it being taken up in Chicago, New York, Philadelphia, etc., etc.; and the same results may be achieved in these cities. Now, in answering the question, "What prompted me to engage in the hotel 'business?'" I must explain in a few words the condition obtaining in that part of the city of St. Louis in which it is my happy lot to exercise the ministry. St. Patrick's Church, of which I am pastor, was built in the year 1843. At that time its few scattered members were almost exclusively of Irish birth, as a glance at the old records will show. The parish continued to grow in numbers and in wealth until thirty years ago a conservative estimate placed the population at from 20,000 to 30,000 souls. These were the days when, in one year, there were over 1,700 baptisms. The city began to grow. Factories multiplied close to the Mississippi river's bank. The din and bustle and confusion were too much for the home lover. So the moving fever struck the neighborhood and continued from year to year, until but a remnant remained of the numbers who once worshipped in old St. Patrick's; added to this came an extraordinary influx of Polish and Italian immigrants, who were quickly accommo-

dated with churches in which they heard their own language, and St. Patrick's was almost a thing of past history. Buildings that had been abandoned for more attractive places were quickly succeeded by cheap boarding and lodging houses. In connection with and adjacent to these were conducted the cheapest kinds of saloons. Soon the boarding houses became fewer in number, leaving, with the few families that remained, only the inhabitants of the cheap lodging houses. What was to be done with these derelicts on the sea of misfortune, who were compelled by circumstances to have recourse to these places of shelter?

According to reliable accounts, in an ordinary winter there are in the city of St. Louis from ten to fifteen thousand men who spend their nights in cheap hotels, where they pay 5, 10, 15 and 20 cents for their lodgings. Living for many years at the entrance to St. Louis from the east, I have met every type of this class. Decent men often find themselves in straits and must get themselves a lodging at the cheapest place. The vast majority of those who live in such surroundings, though, belong to the class who work during the summer months on railroads throughout the West, come to the city in the fall with $50.00 to $100.00 and sometimes $200.00 in their pockets, start drinking in the cheap saloons on their arrival, lay aside enough to pay for their lodging for a time, and spend the balance while it lasts. Often have I met men in the morning with plenty of money and in a few hours found them penniless, a prey to the hangers-on who are constantly on the watch for such victims. The vile language, the vulgar song, the suggestive verses and notices hanging around all have their demoralizing tendency. It is little wonder that these men soon lose self-respect, forget the teachings of religion which many of them learned in their youth, and become an easy prey to the scoffer and the one who indignantly denounces the conditions which bring them to their miserable state; while others are thriving on their toil. I often tried to make these men realize that there is something better for them in life than their present deplorable state; that they are responsible beings, having obli-

gations to their Maker, but found, unless I was able to remove them from the baneful influences of the cheap lodging house and cheap saloon, all my talk was fruitless. It is a mistake to think that this class of men are hostile to religion. I was convinced that if someone would show a sympathetic interest in them, good results would be accomplished; that the roving disposition among the thousands of men who flock to our large cities during the fall and winter months might be corrected; that the influence of the cheap lodging house and cheap saloon might be offset by attractive surroundings, that by providing permanent positions for them, and relieving those in temporary distress, I would win their gratitude. I remembered the old saying, "A kind word never broke a tooth," and thought that kindness and civility would not be wasted, and experience has proved that I was not deceived.

Being acquainted with hundreds of these men, I knew that many an honest heart beat beneath their shabby clothes. Years of privation, hardship and neglect might have somewhat blunted their finer feelings; the world called them tramps and hobos, closed its doors in their faces; I wanted to see what attractive surroundings might do, and hence I started the hotel. I secured the second and third floors of a building at the northwest corner of 8th and Franklin avenues, St. Louis, Mo., which I immediately set about remodeling. There were those who had misgivings about the venture, even tried to dissuade me, but I had the unqualified endorsement of His Grace the Most Rev. Archbishop Glennon, and my own conviction that I could not fail. So on the 22nd of December, 1906, I opened the hotel and called it the Exile's Rest, with accommodations for 100 men. I was encouraged on the occasion by the presence of His Grace Archbishop Glennon, and many of the clergy, His Honor Mayor Wells of St. Louis, and hundreds of prominent citizens. I started our register the first day with 53 names; next day we had 100 and were compelled to turn away many each evening for want of room. I then began to look around for more commodious quarters. Fortunately, the old Shield's public school had been aban-

doned, not being large enough to accommodate the children of the neighborhood. I offered to lease the building from the Board of Education. The offer was accepted and I immediately set about remodeling and furnishing it for our purpose.

The cost of doing this was over $5,000. I had no money when I secured the lease. The press spoke of the work, and immediately donations began to come in so fast I had scarcely time to acknowledge them. I opened up for business with room for 400 men on May 6, 1907.

During the past two years I have accommodated between 15,000 and 20,000 men. To give accurate figures, I will submit a brief report of one year's work from April 1, 1907, to April 1, 1908:

Guests during the year	7,953
Number of free lodgings	8,056
Number of free meals in 6 months	2,150
Positions secured through free labor agency over	500
Placed in Catholic Hospitals	75
Deaths	19

Among those who died some had friends who arranged for their funerals. To the homeless and friendless we gave decent Christian burial. (Applause.)

Only one man was arrested from the hotel during the year, and he proved his innocence of the charge of theft preferred against him. (Laughter and applause.)

There has never been a fight or quarrel in the house. In the month of last December alone 4,428 slept on the floor of our recreation room after 400 beds were occupied. We have nearly $5,000 deposited in bank for our guests. St. Patrick's Church is situated one block from the hotel. We expect all Catholic guests to attend Mass on Sunday and holidays of obligation.

We have a mission once a year, ending on March 17. Last year over 200 guests made the mission who had been absent from their duties from five to thirty years. One of the boys remarked, "The like of it was never seen since the conversion of Ireland by St. Patrick." (Laughter and applause.)

Our receipts during the year in nickels and dimes amounted to $13,547.58. Our expenses were $17,490,00; but these expenses included the remodeling of the hotel, which, as I have said before, cost over $5,000.00, so, deducting this from the regular expense of maintenance, you see we conducted our hotel on a self-sustaining basis. This we consider the greatest advantage in the work, that when men are assisted and it is accomplished without making them the objects of charity, they retain their self-respect.

One other item and I am done. We give the following accommodations for a dime: Clean bed with comfort and linen, hot and cold bath, shower or plunge, shoe blacking and brushes, hair brush and comb, all the leading newspapers and magazines, towels, ventilated locker and key, piano and music in recreation room, stationery, and employment through labor agency, which is free.

The conditions to which I have made reference are not peculiar to the city in which I live. In fact, I know from the "men of the road" that there are other large centers where there are far more cheap lodging houses and far greater numbers who patronize them. That they may be brought under the influence of religion, and protected from the dangers which threaten them on every side, I think I have demonstrated.

The workingmen belong to us. Let us see to it that not one of them will be weaned away from their allegiance to the Church of God. With the little experience I have, I am convinced that the thousands who are homeless can be reached and kept only by the WORKINGMEN'S HOTEL. (Applause.)

Adjourned 12:05 P. M.

TUESDAY, NOVEMBER 17,

Afternoon Session

THE RT. REV. PETER J. MULDOON, D. D., Bishop of Rockford, Chairman of the Board of Auditors of The Catholic Church Extension Society, presiding.

(Session called to order at 2:15 P. M.)

BISHOP MULDOON: We will now open the afternoon session of the Congress with prayer by Bishop Northrop.

OPENING PRAYER.

THE RT. REV. HENRY P. NORTHROP, D. D.: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in Heaven.

THE CONGRESS: Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

BISHOP NORTHROP: Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

BISHOP MULDOON: You all well know of the influence for good or evil of the press. Its influence for good will now

RT. REV. PETER J. MULDOON, D.D.

Bishop of Rockford, Ill. Chairman of the Board of Auditors of The Catholic Church Extension Society. Sermon, St. Pius' church, Sunday, November 15, at 7:30 P.M.; presides afternoon session, Tuesday, November 17.

Photograph by Matzene. Copyright applied for.

Rev. Francis A. Purcell, D.D.
Chairman Sub-Committee Distribution of Guide Book; Assistant Master of Ceremonies, Cathedral, Sunday Morning.

Mr. P. J. O'Keeffe
Chairman Press Committee.

Rev. James M. Scanlan
Chairman Transportation Committee.

Mr. Anthony Czarnecki
Secretary of General Meetings.

be explained to you by one who has long labored in the field of literature, Dr. McGinnis, of the Truth Society, and his subject will be "Truth Societies and Their Influence." I have the pleasure of introducing Dr. McGinnis, of Brooklyn, New York. (Applause.)

THE TRUTH SOCIETY AND ITS INFLUENCE.

Paper by

The Rev. William F. McGinnis, D. D., Founder and President, International Catholic Truth Society, Brooklyn, N. Y.

It is extremely gratifying to know that, while the direct object of "Extension" is the upbuilding of the Church in the less-favored sections of the country, the Society has generously requested us to give to the members of this Congress information regarding a movement that is of missionary character, even though its field be largely in our congested cities and in well-populated states of the Union.

The limited time at our disposal does not permit us to enter into a history of the origin and development of the various Truth Societies which have existed with benefit to religion in the United States. Their efficiency, however, has been greatly diminished, their sphere of activity limited, by their isolated local character. This country of ours has now grown to be so big that it is expedient for us to do what we can to unify our forces, particularly those along intellectual lines. We are interested, deeply, earnestly interested in the welfare of the Church in every little hamlet throughout the United States, in our new possessions, in the Dominion of Canada; in fact, throughout the entire world. (Applause.) Nevertheless, a soul is equally precious in the eyes of God whether serving the Master in Chicago or New York, in the heart of the Rockies or on the great plains of the West, and it is

well for us to bear in mind that the losses to the Catholic faith are not confined to Arizona, the Carolinas and the Dakotas. Considering the strength of the Catholic population, its faith, its morality, its wealth, and the brains that are at its disposal, we must humbly confess that we are not bringing to bear upon this country the intellectual and moral influence that the Catholic Church has a right to exercise. (Applause.)

We may consider briefly the program of the International Catholic Truth Society in reference to two great agencies in the formation of the minds and hearts of the great American people, —the press and the public libraries.

Our daily press, which speaks with equal facility to obscure villages and to the great cities of our country, which brings forth morning and night its vast supply of news, ideas, editorials which tend slowly, perhaps, but surely, to mould the thought and influence the will of the country,—this great power is today decidedly, frankly, non-Catholic. I do not say "anti-Catholic." We ask no favors; nor do we beg for free advertising, but we do demand that the great Catholic Church, in her saving doctrines and in her marvelous activities, should be brought more prominently before the American public. (Applause.)

We cannot enter, at present, into a consideration of the causes of this non-Catholic attitude of the press, an attitude manifesting itself now in misrepresenting, again in ignoring things Catholic, but we may say that, with a few unfortunate exceptions, the press acts thus from other causes than religious bigotry. Our experience with the representative papers of the country has taught us that they are unwilling to defend a falsehood, even though it may have appeared in their columns, and that they will be willing to right a wrong.

Nevertheless, the fact remains that the Catholic Church is constantly being misrepresented in cable dispatches, domestic news items and editorial comment, and this has led the International Catholic Truth Society to seek a few reliable members in all for-

eign lands from whom we may obtain the truth when the Church, her ministers or her children, are being held up to contempt in the foreign cable dispatches of the daily press. Many of you will recall that a few years ago the venerable Archibishop Fabre was portrayed as one of the chief looters of Chinese treasure in Pekin. This idea was given to millions of American readers, few of whom ever read the belated refutation. Shortly after the death of President McKinley there appeared in the dailies of all the cities of the United States and Canada a dispatch stating that the Pope had, in an address to some bishops and pilgrims from south Italy, expressed the hope that there would be inaugurated throughout the world a campaign against all *Jews* and anarchists. Papers of the highest standing carried not only the dispatch, but stinging editorial comment on Pope Leo, who thus made use of the "open grave" to advance Catholic interests! All of us knew that the Holy Father had never uttered such words, yet it was naturally impossible for any person in America to give authoritative denial. This incident led the Truth Society to write to Cardinal Rampolla, Secretary of State, asking that a person in the Vatican be designated to whom the Society might, in future, cable for authoritative denial or explanation in similar misrepresentations of the Holy Father and of the Church. His Eminence willingly granted our request, and this arrangement has been continued by His Eminence, Cardinal Merry del Val. The Secretary of State to His Holiness, Pius X, wrote from the Vatican, November 22, 1904, as follows:—"It is gratifying to learn of the success of the International Catholic Truth Society in upholding the honor of the Holy See. I have much pleasure in confirming the arrangement of His Eminence, Cardinal Rampolla, as to furnishing your Society with information, etc."

The systematic refutation of false statements concerning the Catholic Church is, then, one of the chief duties of the Truth Society, and with a membership of two or three thousand scholarly, zealous priests and laymen, and the headquarters of the Society

acting as a clearing house, calumnies would not remain unanswered, misstatements of doctrine would be corrected, misrepresentations of bigoted or ignorant travelers would be exposed for the fair name of our holy mother, the Church, and for the benefit of a truth-and-justice-loving nation. A membership of three thousand persons, each one of whom would pay the annual dues of five dollars, would enable the International Catholic Truth Society to carry on effectively all its departments of activity. (Applause.)

We realize, moreover, that refutations and corrections, valuable though they be, are not sufficient. We want to carry the compaign a little further. We want to make of the press of this country a positive agency in the dissemination of Catholic ideas. We have begun a movement in this direction, and in order to insure its success I beg the co-operation of all the members of this Congress. We are now furnishing on the first and third Sundays of each month one column or a column and a half of positive Catholic matter to daily papers in over twenty-five cities of the United States and Canada. (Applause.) If the far-reaching value of this movement is appreciated by our own people there is no reason why this column and a half of matter might not appear in every city of the land. I might add that we make no claim to extraordinary merit in the "copy" that we supply gratis to the press, but the "Notes and Comments" appearing at regular intervals will give to the general public definite ideas about the Church and the work that she is performing in the world of today. These notes deal with such topics as the conversion of some distinguished scholar, the life work of a recently-deceased Catholic who was eminent in the domain of physical science, archaeological discoveries bearing upon Christian doctrine, important congresses abroad wherein is manifested Catholic activity in various kinds of progress, opinions of able Catholics on subjects which are of interest to the Church and which are topics of the hour, and now and then, the lives, the labors, the rewards of devoted priests and

sisters in far-away missionary lands. In looking over your daily newspapers you will seldom fail to see an account of the splendid work that the Protestant missionary is doing in China or Japan, in India or Syria, but how often have you caught sight of a paragraph telling of the heroism of our noble band of Catholic missionaries in the distant lands of the pagan? (Applause.) If our contributions continue to be acceptable to the press, and if the demands of our people prove that the new feature is appreciated, the "service" will become weekly, and it will bring light and sympathy for things Catholic to many millions of readers for whom today the great Catholic Church is an unknown, mysterious organization.

Another force, second only to the school and the press in shaping the thoughts of the nation, is the public library system of the United States. And to the public library we Catholics have been particularly indifferent. We have gone along, attending almost exclusively to our parish needs. Valuable, all-important though the parish is (and we reiterate it that upon the parish as a unit depends the success of every organization in God's Church), nevertheless, we say that these far-reaching public forces have too long been in the hands of those who are outside of the Catholic fold. (Applause.) Methinks it is enough for us Catholics to be obliged to support two distinct systems of schools—to support the great expensive public school system of the land, and, in addition, to draw, as it were, the heart's blood from our people in order to build and maintain our parochial schools, but I ask why, in the name of the God of truth, is the great Catholic Church excluded from the shelves of the public libraries of the United States? (Applause.) Yet, a careful examination into this particular matter has convinced us that there are not today a dozen large cities in the United States in the public libraries of which are to be found the standard works of Catholic authors. Needless to say, the smaller towns display even less interest in Catholic books and magazines. Permit me to add that

the apathy of Catholics, of priest as of layman, is more largely responsible for this state of affairs than is the disposition of the library boards. Create a strong, legitimate demand for Catholic literature and the public libraries will meet the demand. I know that there are some among us who are inclined to belittle the influence of the public library, because of the predominance of fiction on the shelves. I admit that three-fourths of the patrons of public libraries ask only for books of fiction, but it is not unknown to you, Reverend Fathers, ladies and gentlemen, that the fiction of the present day is becoming a moulder of thought quite as effective as the philosophic essay or the historical treatise. Moreover, let us not forget that there is a strong minority of library patrons who come not in quest of the latest novel, but who wish to read and to study deeply. Among them are editors, writers, teachers, lecturers, lawyers, professors—men and women who have a large share in creating and guiding the thought of the country. Consequently, if these people do not find in the books in public libraries fair statements of the Catholic position in dogma, morals, history, philosophy and science, naturally the product from their own minds will be poisoned with hatred or with error. To give you an illustration: A few years ago in an address to a Council of the Knights of Columbus, I suggested that, though the field and the armor and weapons were not those of the Knight of the Middle Ages, perhaps the days of fighting had not yet passed by. I quoted to them, from histories of education in use today in high schools and normal schools, words that were horribly blasphemous and calumnious of the Catholic Church; and I said: "Gentlemen, Knights, it might surprise you to learn that this is the pabulum given to your own daughters. I don't say that it is, but form a committee, wake up; take an interest in these things. Find out if this is what is being taught in the high school and the normal school of your own city." (Applause.) The spirit of Knighthood was not dead in that Council, the subject was investigated, the book I had quoted

from was the text-book of the class, and, after much discussion, it was removed from the curriculum of the school. Another history of education was recommended by the Truth Society, which, while not free from serious errors, was not permeated with anti-Catholic virus. Subsequent negotiations led to a meeting with the author of this work, a gentleman and a scholar. We pointed out in his text fourteen distinct misrepresentations and misstatements of things Catholic, and we gave the names of Catholic books that were classics on these subjects. He accepted corrections and added, "Father, I was perfectly honest in writing that work. I spend my life in the public library here and not one of the books you have mentioned have I ever come across." (Applause.)

There is scarcely a Catholic society in the country whose members may not be interested in this subject of Catholic literature, and it is chiefly through societies that the demand for such literature must be brought to the public libraries. We wish to emphasize the fact that the demand must be made in good faith —the books are called for at the library because the man wants to read them. The International Catholic Truth Society will supply general and special lists of books, and the Spiritual Director or any other competent officer or member will thus be enabled to designate appropriate works for individual members. From this widespread bona fide demand for Catholic works at public libraries three results will follow: The intellectual status of the members of our societies will be elevated, their work will be instrumental in placing these books within the reach of the great non-Catholic American public, who will thus have some opportunity to find out what the Church's doctrines and practices really are, and finally the increased circulation of such literature will be a well-deserved and much-needed stimulus to Catholic writers. (Applause.)

We are, however, living in a busy age and the opportunities for the reading of books are not grasped by the vast masses of

our people. Yet it is of vital importance that the education of our boys and girls continue long years after they have passed beyond the influence of the school. Has it ever struck you that we are giving so little mental food to our people who are grown up? We are doing much for our children, but how about our men and women? We see them for a few moments Sunday morning. The Mass takes some time, the announcements a little more, and here we have five or ten minutes left in which to pour forth into the minds and hearts of this vast multitude of people the knowledge that is necessary to guide them in the right path—these people who are jostling shoulder to shoulder with indifferentists and atheists, with agnostics and with socialists of the most rampant type! What pabulum, what food, are we giving them to enable them to uphold the standard of Catholic truth and of Catholic ideals in their daily lives? (Applause.) To meet this need to some extent, the International Catholic Truth Society has become a depository of and a distributing agent for all the available pamphlets and brochures of writers of Truth Societies and of individuals in the English-speaking world. There is scarcely any subject upon which a Catholic, as such, may look for information in brief form which will not be found so treated in one or more pamphlets kept in stock at the headquarters of the Society in Brooklyn, N. Y. We are not enthusiastic over a careless wholesale distribution of tracts and pamphlets, but would strongly recommend the practice now followed by many pastors and officers in societies who, at stated times, give a discourse to the congregation or to the members and follow it up by distributing copies of a pamphlet dealing with the subject of the remarks. (Applause.)

In more immediate touch with the aims of the "Extension" movement, we have been endeavoring to be of some assistance to our brethren in the faith, and even to well-disposed non-Catholics living in those sections of the country where the sweet influences of priest and church are almost unknown. Thousands

of these people seldom see the priest or, at most, but once or twice a year. While we are engaged in building churches and preparing priests many years will pass by and many of these people will be lost to the faith; consequently, the Truth Society obtains from the priests in such places the names and addresses of families to whom Catholic literature will be welcome and beneficial. These names in turn are sent by us to the subscribers to Catholic papers and magazines, with the request that after reading their weekly or monthly, they will remail it to a deserving family instead of confiding it to the waste-basket. We have received hundreds of letters, grateful, consoling letters, from priests, bishops and individual families, testifying to the good accomplished by this easy, inexpensive charitable practice. Bear in mind that the Catholic paper mailed to an isolated home in the distant mountains or on the lonely prairies will produce more good in preserving faith and in developing Christianity than it does in the more favored family of the original subscriber. (Applause.)

The headquarters of the International Catholic Truth Society is fast becoming a clearing-house for things Catholic in the intellectual order for the entire country. We desire, by virtue of the membership of the Society, which is scattered all over the land, to be in touch with able men who are willing and competent to deal with the issues that may be referred to us. We are perfectly conscious of the tremendous need that exists in the intellectual domain in America, and we realize that we have the brains within the Church to meet these various demands. Hitherto they have not been brought together. An article may appear in the local press, replete with studied misrepresentations of the Catholic position regarding some fact in biology or history, and the Church suffers accordingly because there is no person in the town qualified to make reply. Yet no one will question the existence of scholarly minds among priests and laymen whose complaint is that they are so situated that there is no incentive in

their immediate surroundings for intellectual work. The late Archbishop Elder of Cincinnati was pleased to declare that a work along these lines of the International Catholic Truth Society was absolutely essential to crown with success the labors of the Catholic University. A young priest, he said, may return home after making a special course, we will say, in medieval history. Naturally he will be assigned as assistant in a busy city parish, or he will be appointed pastor of a little country church. In either case, unless he be a man of really exceptional strength, ten or fifteen years later you would hardly know that he had ever been within the walls of the university. The character of his official duties in the big parish, or his humble surroundings in the village, have gradually caused him to lose interest in his special line of study, have finally made him a stranger to the writers of the day. Let such a man, filled with knowledge and zeal, put himself in touch with this Society and through it he will find ample opportunity to use the talents with which God has blessed him.

A few years ago the publisher of an encyclopedia in twelve volumes entered the office of the Truth Society and said: "We realize there are many misstatements and errors regarding things Catholic in this work, but we put the whole edition in your hands and will accept every correction you make and every addition which you wish to insert." (Applause.) And at that time we wrote to over twenty-five priests and we could find but four who were able and willing to assist us. So, likewise, one of the largest publishing houses of the United States, a house that supplies perhaps one-third of the text-books used in the public schools of America, asked that certain books might be examined and erroneous statements and unjust charges against the Church be corrected. They understood from us that these books would be put in the hands of men just as able, just as scholarly, just as conscientious as the authors, and we are happy to say that in practically every case these misrepresentations of the Church

that otherwise would have gone into the minds of millions of children were courteously corrected by gentlemanly authors. (Applause.)

I have given you, Right Reverend Bishops, Reverend Fathers, ladies and gentlemen, an outline of the work which the International Catholic Truth Society has been doing, timidly and in a limited way, during the nine years of its existence—with your indorsement and hearty co-operation, we will labor more effectively in the future. We know perfectly well what the dangers are in some of our great universities. We know also what harm comes from intercourse with scholarly minds outside the Church. We realize how specious is their philosophy. And consequently how necessary it is for us to show, not by oratorical declamations, but by scholarly work, that the Catholic faith is in perfect harmony with every truth of science and with every legitimate aspiration of the human heart. It is quite as justifiable, methinks, to be interested sincerely, honorably, and honestly, in the young fellow studying medicine or law in our cities as it is in the Indian or the negro. (Applause.)

And the incentive, the great incentive, that we have in this work is the consciousness of divine truth. It is the knowledge that while this Church of Jesus Christ possesses all truth, thousands of minds today are being led farther and farther away from it because their eyes have not been opened to see the priceless treasures of divine wisdom that she offers to her children; they have not yet learned that the "new ideas" making for highest ideals have been for centuries the patrimony of the Catholic child, bequeathed to him by apostles and martyrs of the Church.

If the trained minds of our priests and laymen respond to the call, we may, through many channels, flood this glorious land of America with the Waters of Eternal Life. (Applause.)

Bishop Muldoon: Dr. Kelley, President of the Church Extension Society, has a few announcements to make to the Congress. (Applause.)

Dr. Kelley: There seems to be some misunderstanding with regard to the meeting of the Board of Governors, which is to take place this evening, and in order to clear up the matter let me say that there is no session of the Congress booked for tonight. In place of the session of the Congress the Bishops and Heads of Religious Orders are invited to attend a meeting of the Board of Governors of the Catholic Church Extension Society, which will take place in the Woman's Temple Building, on the corner of Monroe and LaSalle streets. You will understand there is no meeting in this building tonight, only in the Woman's Temple Building, and the attendance at that is restricted to those whom I have mentioned.

You will also please remember that those who expect letters will find them at the Secretary's desk on that side (indicating the right side) of the hall. Several letters remain there uncalled for, and, I believe, one telegram.

I would call the attention of the delegates to the fact that there is a celebration this evening to be tendered by St. Stanislaus Polish Church to the Apostolic Delegate. I fear the church will not be able to accommodate all who might wish to go, but even the demonstration out of doors will be something well worth seeing.

A report has gained currency—and that probably through an act of carelessness by myself, for I am willing to assume responsibility for all the mistakes that may be made, as I make at least nine-tenths of them—that Archbishop Blenk is to speak to-morrow evening instead of Archbishop O'Connell. We would be very much delighted to hear Archbishop Blenk, but we made arrangements to have Bishop Donahue of Wheeling speak tomorrow evening. Archbishop O'Connell, worn out

by the fatigues of the Boston celebration, has wired that he is unable to come and has sent one of the most convincing proofs that he is interested in the work, and is sorry, by forwarding a check for one thousand dollars. (Applause.)

There will be a meeting at 3 o'clock of the St. Joseph Student Fund Society, and a meeting is also arranged for the priests associated for the benefit of the Belgian and Dutch immigrants. Both of these meetings are in connection with the Congress and may be looked upon as sections.

I would also beg to call attention to the fact that probably on one or two occasions people who read only the headlines of papers may be led into a misunderstanding. Especially do I note such a possibility in one of the papers this morning. When we were visiting the newspaper editors of the city one of them smiled when we told him that we were looking for considerable space and said, "It is a little difficult for us to give you much space. You know you confine yourselves to preaching the gospel, and the gospel isn't news. (Laughter.) So I suppose very often, in order to make our proceedings—for, after all, our sessions are confined a great deal to the gospel—newsy, the reports are put under some startling headlines, and I myself have suffered somewhat from them. In order that others may not suffer from the misconceptions which surely will follow sensational headlines and reports, let me ask the delegates to kindly read all the speakers say. Please judge every speaker and everyone who gives a paper by what he said himself, and not by what someone else says for him. But I take this opportunity of thanking the newspapers sincerely for the good intentions they have had and for the very general accuracy with which they have reported these sessions,

and for the very gentlemanly lot of reporters sent to this Congress. (Applause.)

My last announcement is—I suppose I should reserve it for tomorrow, but I like to see such matters come up so that others may be encouraged—my last announcement is that this meeting has secured not only one life member in Archbishop O'Connell, but that we have also two others. After yesterday's session a good priest came up to me and said, "Well, father, you hit me, I suppose, just as hard as some of the rest (laughter), and I fully appreciate that probably some of us deserve it, but I'll tell you—you put me down for $100.00 a year any time you want it. I will be a life member." (Applause). And so our three life members secured since yesterday are Archbishop O'Connell, the Reverend Maurice Dorney (applause), and Chauncey Olcott. (Applause.) You seem to be very much pleased at that announcement, so let me say to you that a life member is one who subscribes a thousand dollars, that is, one hundred a year for ten years, or pays it like the Archbishop, down on the nail. (Laughter.) But there is another class of membership in the Church Extension Society, and that is a sort of privileged class. It is called the foundership class. Founders pay $5,000.00, or five hundred dollars a year for ten years. And since this Congress opened, or, rather, since yesterday, there are two new founders. (Applause.) One of them is Mr. Richmond Dean, the General Manager of the Pullman Co. of this city (applause), and the other is Hon. William J. Hynes. (Applause.)

And lastly—I said "lastly" once. I am just reminded by one of my confréres that I forgot something. Yesterday I said something about Catholic societies. Today I want to say

something else about Catholic societies in the way of an announcement. Some members of the Church Extension Society went to Indianapolis this year to talk to the Ancient Order of Hibernians. We were given the privilege of the floor. We are always given the privilege of the floor. (Laughter.) We also were accorded a beautiful set of resolutions. We usually succeed in getting beautiful resolutions. (Laughter.) But the A. O. H. said that the resolutions meant business and that they wanted to be the first Catholic society to take official action as a national organization on this mission question. So it was ordered that each division of this order must contribute a certain fixed amount every year! We were not able to write to the Divisions and remind them until about two weeks before the Congress, thus not giving the Divisions a chance to answer before this time. When I went over to the office of the Society at noon today the Secretary met me with a beaming face. He said, "The Hibernians made good. One hundred and fifty Divisions have answered with checks today." (Applause.)

Bishop Muldoon: The practical and excellent paper of Dr. McGinnis belonged properly to the morning session, and we will now begin with the papers of the afternoon session, according to our program of Tuesday. One of the points brought out in the lecture of Dr. McGinnis was what the Truth Society was doing for people in widely scattered places, bringing the Gospel of Jesus Christ to them through the newspaper and the pamphlet. You will now listen to words of advice from one who has long labored in the cause of Jesus Christ, how to bring the knowledge of Christ in the "Catechism to Churchless Missions." This paper will be presented

to you by the Very Rev. Alexander Burrowes, of the Society of Jesus, President of St. Ignatius College, whom I am now pleased to introduce to you. (Applause.)

CATECHISM IN THE CHURCHLESS MISSIONS.

Paper by

The Very Rev. Alexander Burrowes, S. J., President St. Ignatius College, Chicago.

Right Reverend Chairman, Right Reverend Bishops, Reverend Clergy, Ladies and Gentlemen:

I am to speak upon catechism in the churchless missions.

You have crowded cities well supplied with churches; you have towns with few churches ministering to the needs of Catholics living three or four miles away; you have stations, as they are called, which the priest visits once a month, and you have districts sparsely peopled by Catholics who never see a priest from one end of the year to the other.

It is with the last class that this paper is supposed to deal, though what is said here may be applied to any district not often visited by the priest.

The problem is, how shall we keep alive the embers of faith that are still smouldering in this deserted portion of the Church? The Ordinary of the diocese finds that it is simply impossible to supply priests, because he has none to spare. Must he look on helplessly and allow this portion of his flock to lose the faith for want of some one to minister unto them? Because a priest cannot be sent, is all hope gone? Is there no means of partially supplying the want?

This is not the first time the question has been asked, and fortunately it is not unanswerable.

I shall speak of the method adopted by Jesuit missionaries, but I do not wish to imply that they are the only ones, or even the first, to employ these means. I am more familiar with their

history and hence find it easier to speak of them. It is well known that St. Francis Xavier evangelized whole nations in India and that even in Japan during his short stay he converted not a few to Christianity. The spread of the faith was lasting, not ephemeral; neither can its rapid diffusion be accounted for by calling it miraculous. If we read his life and letters we shall find that he employed means that were very natural. He tells us that he found it impossible to carry on the work by himself; so he selected the most intelligent neophytes he could find, instructed them thoroughly in the catechism and then sent them abroad to instruct others. Consequently, when he entered a new village of pagans he found that his work was comparatively easy, as the catechumens had been well instructed in the elements of the faith. No more striking instance could be asked of the efficacy of the work of these catechists than the astonishing discovery by French missionaries in Japan on March 17, 1865, that there were 1,300 Japanese Christians (applause) in one village near Nagaski who, during two centuries, had preserved the faith without any of the ordinary aids of Christianity except the ministration of catechists. The children of these people had all been duly baptized and instructed. Their joy knew no bounds when they discovered that they were dealing with true missionaries from Rome. The French priests on their side were careful to examine the catechists most minutely in regard to their mode of baptism and the doctrine they taught and were delighted to ascertain that they were thoroughly orthodox. When the people found they could speak freely, they communicated to the missionaries the secret presence of other Christians in different parts of the country. We had another evidence of the skill and efficiency of well-trained catechists, some few years ago, when the Jesuit missionaries were expelled from Madagascar, and that so suddenly that it was impossible to provide for the future. After several years they were allowed to return, and, to their intense joy, found the people as devout and the churches as well cared for as at the time of their

departure. They had no hesitancy in ascribing this satisfactory state of things to the good work of the catechists. (Applause.) We find in a late publication of the French Marist Fathers that in Japan and other foreign missions they make use today of the services of 2,707 catechists with the most beneficial results.

Accordingly we are justified in asserting that the efficiency of lay catechists in preserving and even propagating the faith has passed beyond the experimental stage.

To come to our own country, it may be objected that we cannot draw a conclusive argument from what has been done in pagan countries. In the churchless missions of this country we have to deal with people who have come from more civilized portions of the world and who have been accustomed to the ministrations of priests and who are quite inclined to believe that only the priest has anything to do with religion. I grant that the cases are not exactly parallel, but they are sufficiently so to warrant the adoption of similar means.

I would recommend, therefore, that the Ordinary of the diocese appoint one or more priests to look after these churchless missions, not to say Mass once a month or even once in six months, but to see to the instruction and organization of competent catechists, who would be properly drilled in the administration of the sacrament of baptism and who before the people would be empowered to convene the faithful for public prayer and organize Sunday Schools. (Applause.) Even if nothing else were done than the instruction of the children in catechism a world of good would be accomplished; the faith would, at least, be preserved. St. Francis Xavier, as we read in his letters, made use of the children to keep the faith alive in the parents.

Moreover, the catechist would be a link binding the people to the Bishop. They would feel that they were not entirely forgotten and that at no distant day a priest would be sent. Alas! how many fall away in these churchless missions because there is no representative of the faith bold enough to speak for it—no one

who feels that he is authorized by competent authority to be its legitimate defender.

What a grand aid to the parish priest who comes for the first time to build a church, to find the children well instructed and the people already anxious to have a church! Half the work has been acomplished by the catechist! I am aware that it may be said that the priest, even in the most favorable circumstances, finds it difficult to secure competent catechists for his Sunday Schools in the large cities. This, however, is not a statement that is entirely true. I know of some pastors that have a large number of lay people, men and women, anxious to co-operate in this good work. (Applause.) Moreover, if a fervent layman found himself in a district where the faith was in need of help, he would not be of the ordinary Catholic type if he did not feel himself impelled to do something for its preservation.

If the laymen were called on oftener to join in this grand work, the spread of the faith, its preservation, the salvation of souls, they would come forward in greater numbers. They have abundant opportunities in the churchless missions of our country, and I have no doubt that, if the matter were properly presented to them, they would respond generously, not by the giving of money only, but by doing what is more laudable—donating their personal services in teaching catechism. (Applause.)

Bishop Muldoon: The object of this Congress is to spread the truth of Jesus Christ, and faith comes by hearing, but where the voice of man does not reach, as you are told in the paper just read, the voice of the press is to do the work of the preacher; but there is a class that is not reached by human voice, and is not reached by the catechism, and is not reached by the press, unless he who belongs to it has subjected himself, very frequently, to an education that is dangerous. Their appeal will be presented to you by one who has labored long for them; who has suffered for them and

who loves them; and who at present is engaged in erecting for them an institution in the Archdiocese of Chicago. This gentleman who loves the deaf-mute is Father F. A. Moeller, of the Society of Jesus, of St. Ignatius College, Chicago. (Applause.)

THE APPEAL OF THE DEAF MUTE.

Paper by

The Rev. F. A. Moeller, S. J., Chaplain Ephpheta School, Chicago.

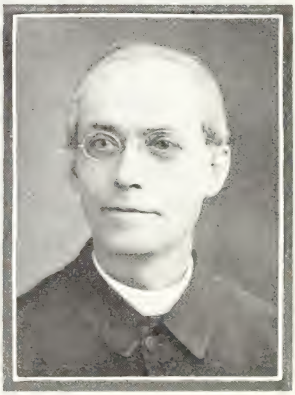
Right Reverend Chairman, Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen:

The New Testament tells of the kindness of our Divine Lord, who, doing good to all, did not forget the deaf and dumb. After His example the Catholic Church has extended her charity to these afflicted people and has inaugurated their systematic education.

There can be no doubt that the handicapped condition of the deaf as regards faith and morals enlisted from the very dawn of Christianity the sympathy and zeal of priests and missionaries, and that, by various ingenious devices, they succeeded in teaching them the essential truths of faith and disposed them for the Sacraments; but history has left a meager record of their good work. The pitiful condition of the deaf awakened the zeal of St. John of Beverley; of Ponce de Leon, a Benedictine Monk; of Juan Pablo Bonet, a Spanish Priest. St. Francis de Sales, on his missionary tour, having met a deaf-mute boy, took him into his service and by a method of signs prepared him for confession and Holy Communion. Lana Terzi, S. J., and Lorenzo Hervas y Panduro, a Spanish Jesuit missionary in America during the time of the Suppression, wrote learned treatises in the interest

HIS EXCELLENCY
THE MOST REV. DONATUS SBARETTI, D.D.

Archbishop of Ephesus; Apostolic Delegate of His Holiness Pope Pius X. to Canada; Honorary President of The Catholic Church Extension Society of Canada.



Rev. Ferdinand A. Moeller, S.J.
Paper, afternoon session, Tuesday, Nov. 17.

Very Rev. Jos. F. Hanselman, S.J.
Represents the Eastern Province of the Jesuit Order. Sermon, Holy Family church, Sunday, Nov. 15, 7:30 P.M.

Rev. Jos. J. Himmel, S.J.
Represents the Eastern Province of the Jesuit Order.

Very Rev. Raphael Jos. Crimont, S.J.
Prefect Apostolic of Alaska.

of the education of the deaf. The true apostle and most interesting personality in the annals of the deaf is Abbe de l'Epée, who died in 1789. Happening to meet two deaf-mutes, he was moved to pity and, in his zeal for souls, invented a systematic sign-language for the deaf and opened for them at Paris a school which soon won international fame. Abbe de l'Epée was succeeded by Abbe Sicard.

With the mention of the name of Abbe Sicard begins my sad story of the Catholic deaf in the United States. An exceptionally large number of deaf-mutes having been found in the state of Connecticut, a corporation of gentlemen was enlisted for the purpose of establishing a school for deaf at Hartford. Dr. Thomas Hopkins Gallaudet, a Protestant minister, being very much interested in the project, was sent to England for the purpose of learning the methods of teaching the deaf. Having met with a cold reception on the part of the instructors of the deaf in that country, who were unwilling to let him into the secrets of the profession, Gallaudet, when almost discouraged, happened to meet the Abbe Sicard, who, with his pupils, was visiting London. The good Abbe kindly invited him to visit Paris and offered him every advantage. He not only personally gave him instructions, but, when Gallaudet returned to America, he permitted Laurent Clerc, one of his most distinguished pupils and associates, to accompany him, for the purpose of assisting in founding the Hartford School for the Deaf. (Applause.) In the contract drawn up between Dr. Thomas Hopkins, Gallaudet and Laurent Clerc, we read, article 11th: "He (Laurent Clerc) is not to be called upon to teach anything contrary to the Roman Catholic religion;" and in his letter to Bishop Cheverus, of Boston, Abbe Sicard writes: "The extreme desire to procure for the unfortunate deaf-mutes of the country in which you dwell and fulfill so well the mission of the Holy Apostles, the happiness of knowing our holy religion leads me to a sacrifice which would exceed human strength. I send to the United States the best taught of my

pupils, a deaf-mute whom my art restored to society and religion. He goes fully resolved to live and be faithful to the principles of the Catholic religion which I have taught him."

Notwithstanding the kind solicitude of his beloved master, Laurent Clerc, like so many thousand deaf-mutes in this country deprived of constant religious instruction, in his non-Catholic surroundings weakened in the faith and apostatized. Little did the good Abbe Sicard think that his kindness only served to lay the foundation of a Protestant propaganda which has monopolized the education of the deaf ever since the opening of the Hartford School in 1817.

For nearly a century the education and care of the deaf have been in the hands of our separated brethren, notably of those of the Methodist Episcopal Church. While we have been asleep, "wolves in sheep's clothing have invaded the fold, not sparing the flock." Such has been the havoc wrought in the silence of the dark night of a hundred years, which, I hope, has passed, that today on our awakening we find that out of about 16,000 Catholic deaf-mutes at least 11,000 have lost the faith. Some even are Protestant ministers for the deaf.

In our zeal for souls and the preservation of faith and morals, we have provided asylums for widows and orphans, homes for wayward boys and girls, excellent parochial schools, academies and colleges, and have extended a helping hand to the negro, the Indian and foreign missions. We have listened to the earnest pleadings of those gifted with hearing and speech, but have failed to notice the pleadings of our silent little ones of the faith who, standing outside of the gates of our Catholic institutions which are closed against them, say to us: "Why are we neglected?"

Only during the past two years have our Catholic deaf received public recognition. For this the deaf-mutes of the United States are largely indebted to the zeal of the Rt. Rev. Dennis O'Connell, president of the Catholic Educational Association, and its efficient secretary, Rev. Fr. Howard, at whose invitation there

was formed, a little more than a year ago, in Milwaukee, the Catholic Deaf-Mute Conference, which has taken up the work of pleading through the length and breadth of the land the Cause of the Deaf.

Why have the needs of our Catholic deaf in this country been almost entirely overlooked? Is it because we consider them incapable of religious instruction? In pagan times they were considered accursed of heaven, were called monsters, and Lucretius wrote: "To instruct the deaf, no art can ever reach, no care improve them and no wisdom teach." Christian charity looks upon these afflicted people as the children of God, redeemed by the blood of Christ who loved them, and deserving our sympathy and assistance. (Applause.)

As regards their education in modern times, the deaf ask for nothing more than opportunities which are given to hearing and speaking children, and they will, in many respects, surpass them, grade for grade. (Applause.) A deaf-mute here in Chicago, the pupil of a Sister of St. Joseph, Buffalo, is also blind, and yet is an author and poet.

Have we overlooked the needs of the deaf because we think their number too insignificant to deserve our attention? To save one soul is worth our living; but permit me to state that their number is very considerable. There are in Continental United States 89,287 persons with seriously impaired powers of hearing. Of these, it is estimated by the U. S. Census, 51,871 became deaf in childhood, and 36,416 in adult life.

The question of interest to us is, how many of these are Catholic? According to the United States Census there are 1,175 deaf to the 1,000,000 population, and, according to the Catholic Directory, there are 13,000,000 Catholics in the United States; i. e., 17% of the entire population. Assuming conditions and causes to be the same for Catholic and non-Catholic deaf, we find that there are 15,275 Catholic deaf in Continental United

States; i. e., 8,872 who became deaf in childhood, and 6,403 in adult life.

The total number of Catholics deaf in the United States, estimated to be, according to our figures, 15,275, is undoubtedly far below the true number, since deaf-mutism is largely among the poor, "and the poor we have always with us." Still that number, 15,275, represents a Catholic deaf-mute population greater than the population of the city of Alton, and there are eight (8) dioceses which have each a smaller Catholic population. The 8,872 Catholic deaf who lost their hearing in childhood represent a number greater than the combined number of orphans in the dioceses of Baltimore, New York, Philadelphia and Chicago.

If it is worth our while to extend our zeal to the aforesaid number of non-hearing and non-speaking people, we cannot overlook the 15,275, say 16,000, Catholic deaf-mutes who are so handicapped. God bless our zeal for orphans for whom the guiding voice of Christian parents is silent; but for the deaf the whole world is silent. The blind suffer a terrible physical affliction; but, while the world is dark to them, the bright light of faith may illumine their imprisoned souls. The widow needs to be comforted in her poverty; but, through the faculty of hearing, she may become spiritually rich and in her last moments the angels of the poor can whisper the sweet consolation of faith. By the voice of good shepherds wayward children are brought back to the path of virtue which they deserted when, abusing the faculty of hearing, they refused to listen to the voice of parents and guardians; but where shall the deaf find a guide or receive the light and consolation of faith or be kept in the path of virtue and called back to it, if he has deserted it? It were better to leave ninety-nine hearing persons and go after one deaf-mute who is so handicapped. (Applause.) For ninety-nine hearing children of the faith, parents, teachers, friends and pastors are found ready to give them counsel and instruction. We all remember the first lesson we received in faith and morals at our mother's knee.

Even these first lessons, to a great extent, cannot reach the mind and heart of the deaf-mute child. There are ninety-nine pastors to look after the spiritual welfare of the hearing where there is scarcely found one to look after the interests of the deaf. As a consequence, these silent children of the faith perish under our very eyes.

As pastors having the care of souls, we experience grief when, on being called to the sick and dying, we find that the patient can no longer speak; but still in our zeal we can dispose the dying through the faculty of hearing. We can through that faculty, which is the last one to leave us in death, invoke the sweet names of Jesus, Mary and Joseph; can speak to the dying soul of the goodness and mercy of God; can secure by the pressure of the hand an answer to our questions and thus dispose that soul for eternity. It was thus that Venerable Mother Barat, the foundress of the Religious of the Sacred Heart, made her last confession after she had lost her voice. What can the priest do, unless specially qualified, when called to attend a dying deaf-mute who is perhaps too feeble to carry on a conversation in writing? If he has been brought up in non-Catholic schools he does not comprehend the nature of an act of contrition or of the sacraments administered. Unless the deaf-mute has learned in a Catholic school how to live and how to die and what to do in the case of an accident, or when he cannot call a priest or make his confession, his salvation is very much endangered. (Applause.) Yet these deaf-mutes so handicapped we send to schools not safe for our non-hearing and non-speaking children, and where, by sermons and lectures in the sign language and anti-Catholic literature, they lose infallibly the priceless heritage of faith and become imbued with most erroneous ideas regarding the Catholic Church. We have known them after they returned home from such schools to have shown contempt for the faith of their parents by smashing the crucifix. When, at the St. Louis convention of principals of deaf-mute institutions, we dared to complain of the proselyting going on in state

institutions for the deaf, one of the first to leap to his feet and resent being told what should be done for the Catholic deaf, was the superintendent of the Indiana School. In the catalogue of that institution we find rule 17, page 42: "The institution is non-sectarian, but thorough moral and religious instruction will be given, especially on the Sabbath, the nature of it being general and such as is accepted by all churches and creeds." Notwithstanding the boast of non-sectarianism, by which, as experience proves, is meant any religion but the Catholic religion, a leader of the Christian Endeavor Society occupies a place among the faculty and the graduates are, at commencement exercises, presented with Protestant Bibles honored with the superintendent's autograph.

The rule governing the Indiana institution is one which is generally observed in all state institutions for the deaf. The state institution of Jacksonville, Ill., was for over 37 years nothing but a Methodist Episcopal propaganda under the elder Mr. Gillet, who, according to his religious views, established Protestant missions for the deaf. Among these missions is one in Chicago at the head of which is a deaf-mute minister who lost the Catholic faith of his parents at Jacksonville and at Gallaudet College, Washington.

Even in institutions where the superintendents are fair-minded and are ready to give to Catholic priests, for the asking, the same privileges as are granted to Protestant ministers, the poor deaf-mute child comes to the conclusion that one religion is as good as another, and, naturally enough, when he leaves the state institution, he prefers that religion which calls for little sacrifice and where the moral code is less stringent.

As regards morals, attention may be drawn to what came to light, about two years ago, in the School for the Deaf at Rome, New York. That institution had to be closed until its immoral atmosphere could be disinfected. Superintendents, teachers and pupils had to be dismissed. Perhaps it was thought by those in

charge that the silent children could not disclose the horrid secrets which later came to light.

What are we doing in the United States for the preservation of the faith and morals of our Catholic deaf-mutes?

There are in the United States 133 schools for the deaf. Of these there are 13 under Catholic management—4 in New York and 9 in the remaining portion of the United States. In the four Catholic schools in the state of New York there are 593 pupils and in the remaining portion of the United States, from Alaska to the Gulf and from New York to California, where there is a deaf population at least eight times as great as that of the state of New York, there are only 409 in Catholic schools. If all states were as generous and broad-minded as the state of New York in educational matters, we should have over 5,000 deaf-mute children in Catholic schools. (Applause.)

With the exception of the New York institutions, the other Catholic schools are almost entirely dependent upon the charity of religious sisterhoods. Good work is being done by these devoted sisters; but as they carry on their schools with no state aid and with little or no ecclesiastical support, their schools are struggling for existence and the number of deaf pupils is necessarily small. The pupils are, for the most part, girls, while the less fortunate deaf boys, who always outnumber deaf girls, and who, more than their afflicted sisters, must face the dangers that threaten faith and morals, are lost sight of. There is need in our time of the missionary spirit of a De la Salle to organize a brotherhood pledged to labor for the salvation of deaf-mute boys.

The duty of providing for the salvation of the deaf-mutes in his parish is incumbent on every pastor, and he cannot plead the excuse, when called upon to aid the missions or educational institutions for the deaf in the diocese, that he has other works of his own that require his attention. If the parochial school cannot afford facilities for the education of the deaf, and if he himself is not in the position to preach to them and instruct them, it is

reasonable to expect that he will help those who have assumed the burden of caring for the deaf of his parish. (Applause.) We hope to see the day when Ephpheta Sunday, the 11th after Pentecost, on which is read to us the Gospel reminding us of Christ's kindness to the deaf and dumb, will annually remind priest and layman to remember the Cause of the Deaf. (Applause.) Then we shall no longer see the good sisters, already overtaxed with the severe strain which the classroom for the deaf entails, crushed beneath the additional burden of holding bazaars and entertainments in order that their silent children, for whom they are sacrificing their lives, may have bread, shelter and a Christian education.

In considering the Cause of the Deaf in the United States, we are principally concerned with the education of about 4,000 deaf-mute children who are today, like their predecessors, losing their faith owing to a lack of Catholic educational facilities; but we cannot neglect the thousands of deaf adults who are scattered throughout the land, especially in our great cities, and are in constant danger of being drawn into non-Catholic meetings and associations.

The spiritual education of hearing people is never completed. It is continued through life by admonitions, counsels, instructions, sermons, retreats and missions, the benefit of which cannot, in ordinary circumstances, reach the deaf. There should be, at least in every large city, a Catholic center or mission for the deaf having attached to it a priest free to devote his energies to the work, who will look after the spiritual welfare of the deaf and defend them against the wolves in sheep's clothing, who, going about the country, entice them to their meetings. A Protestant minister for the deaf travels every month from Chicago to Lincoln, Nebraska, and, in his itinerary, regularly visits the state institutions along the way. When such zeal is shown for the deaf on the part of our separated brethren, is there any wonder that the deaf say to us, as was said to us some time ago when

we asked a deaf-mute why he had abandoned the Catholic Church: "Because," said he, "the Protestant Church is the friend of the deaf and the Catholic Church does not care for them."

The Cause of the Deaf in this country is indeed a sad one; but far be it from me to attribute this to a lack of zeal on the part of those who have been entrusted with the care of souls. The thousands of educational and charitable institutions that mark the progress of faith through the land are a proof of their heroic zeal. That the deaf have been overlooked is due to the fact that their needs have never been sufficiently brought to the attention of those in whose power it is to ameliorate conditions. Only such as are familiar with the language of the deaf and mingle with them as one of them, hold the key to their minds and hearts and fully understand what is going on in the silent world of the deaf and dumb.

I see a brighter day dawning for the Catholic deaf of this country. The Catholic deaf-mute conference referred to has already done much in bringing the Cause of the Catholic Deaf before the public, and sincerest thanks are returned to the Catholic Church Extension Society for the opportunity afforded us of placing the same, on the present occasion, before this influential assembly. A powerful factor for the amelioration of the condition of the Catholic deaf I see in the work undertaken by the Extension Society. God bless the chapel car as it speeds along the iron way of commerce, bearing in its flight one greater than a railroad king in his private car; God bless the automobile bringing the shepherd of souls within hearing of the people scattered through the mountain passes of Virginia. The same zeal which inspired the use of these aids for the salvation of souls will, I am sure, inspire the Extension Society to discover a way of bringing salvation to the deaf and dumb, whom no automobile or chapel car can bring within the hearing of the priest. (Applause.)

Zealous for the glory of God, we, as Catholics, in this country have accomplished wonders; but it cannot be said that we have done all things well. In order that this may be said of us we must also, like our Divine Lord, extend our zeal to the deaf and dumb. We may not be able to make the deaf hear our voice, but we can, by using the means at our command, cause them to hear the voice of God. We may not be able to make the dumb speak to us (although in the present state of deaf-mute education it is possible to cause many of them to speak more or less perfectly), still, if we can make them speak to God, who is the Father not only of hearing children, of widows, orphans, Indians and negroes, but also of the deaf and dumb, we shall have accomplished a sublime work. (Applause.)

Bishop Muldoon: Those who sent forth the call for this Missionary Congress have been more than encouraged by the large attendance of Prelates, by the large attendance at these sessions of the laity; they have not only been encouraged, but they are overjoyed to find the large number of the clergy working in the parishes here session after session (applause), because we understand full well that the permanency and true success of Catholic Church Extension depend upon the parish priests of the United States. (Applause.) Therefore, we most sincerely and gratefully thank those who have attended, those who have given their encouragement, and we ask—and ask with all earnestness—that this work may find a place in their hearts and in their love. The paper that will now be read to you will explain what has been done, not in a large city parish, but in a small parish in the State of Illinois, by one who loved Extension from the beginning, who has labored for it and who comes this afternoon to tell you of his experience—the Rev. Richard F. Flynn, of Ohio, Illinois. (Applause.)

THE PARISH AND THE MISSIONS.

Paper by

The Rev. Richard F. Flynn, Pastor Immaculate Conception Church, Ohio, Ill.

Right Reverend Chairman, Right Reverend, Very Reverend and Reverend Fathers and Brothers, Venerable Sisters, Ladies and Gentlemen:

Because of the intimate relationship existing in this country between pastor and parish and the wonderful power which the former exerts over the faithful committed to his care, every cause which depends for its success on the co-operation of the Catholic laity must necessarily first secure the sympathy of the parish priest.

That the promoters of the First American Catholic Missionary Congress appreciate this fact is manifest from these words taken from their published invitation: "Priests of America, the failure or success of the Missionary Congress, the failure or success of the whole missionary movement is now in your hands."

What a tremendous responsibility, Reverend Fathers, is thus placed upon us. The spirit which underlies the task is not new. It is as old as the Church and is based upon Christ's commission to His Apostles: "Going therefore teach all nations." It is to perpetuate the mission of the Apostles that we have been called to the priesthood. (Applause.)

Hitherto we, in America, have been, and even yet many of us are, by necessity, "brick and mortar priests," and the exigencies of our works have made us prone to feel that charity should begin and end at home. (Applause.) We have consequently aimed to make parish lines the limits of our own and our people's activities.

But conditions have changed, and, while we still must needs occupy ourselves with the material as well as the spirit-

ual wants of our parishes, we shall no longer be considered as doing the full measure of our duty unless we make the cause of the Missions a part of that duty. Lazarus, as it were, sits without our gates begging but the crumbs that fall from our tables.

During this congress we shall hear, from eloquent lips, appeals for priests and churches and for material aid wherewith to carry on the work of the Home and Foreign Missions. In each and every instance the answer to these appeals must come from the parish priest and from his people. (Applause.) For is not the parish the nursery for all the works of the church? Vocations to the priesthood must be fostered there; churches must be built and sustained by its alms, and the measure of the success of every work which has for its end the propagation of the faith must depend almost entirely upon the encouragement given by the priest and by his parish. (Applause.)

Herertofore our response to such appeals has been spasmodic and feeble for want of organization and system. There have been, it is true, annual collections for the Negro and Indian Missions, but they have been indifferent and inadequate offerings. Now and again a poor bishop or priest has made a personal appeal in our churches for the needs of his people, with some measure of success, but practically nothing has been done until recent years to foster the missionary spirit among the people and give permanence to their cooperation.

The Catholic Church Extension Society of the United States, whose existence is without doubt providential, has grasped the situation and is arousing the Catholics of this country to a sense of their duty. It has accomplished marvellous results in the few short years of its existence, but its greatest work has been the stimulating of the missionary spirit among the clergy and the laity. Its task has been, and still is, a strenuous one, for its burdens are, as yet, borne by

the few. What it most needs is the active sympathy of the priests of America, through whom alone it can ever hope to accomplish its gigantic task. Their co-operation in the work will not be without compensation, even in their own fields of labor, for with the developing of missionary helpfulness among the people parishes will take on new life. Many that have hitherto never sent forth laborers into the Vineyard, from among their ranks, will, by reason of a more intimate knowledge of the widespread needs of the church and a Christlike sympathy for her neglected children, be blessed by vocations to the priesthood and the religious life. The spirit of charity, which has been dwarfed and chilled by confinement within parish walls, will expand and shall be warmed by the fire of zeal, and, as a reward for their alms, many neglectful and indifferent souls shall receive the grace of conversion. (Applause.)

How shall the cause of the missions be introduced and fostered in our parishes? No definite general rule can be laid down for all parishes, since conditions are so widely different. All, however, will agree that the aid of the Catholic press is absolutely necessary for success. The various Missionary Societies recognize this fact, and not only do they make use of the general Catholic press, but they plead their causes through publications of their own. In the first place then, we should adopt means to secure the circulation among our people of Catholic periodicals and especially of those which represent the cause we espouse.

The Extension Magazine, as the organ of the Catholic Church Extension Society of the United States, is a brilliant example of the latter. No adequate explanation of the Catholic Church Extension work in the United States and her possessions is possible without it, and no permanent cooperation may be expected from those into whose homes it does not go.

In my own little country parish of ninety families, ap-

proximately one hundred and seventy copies of monthly, semi-monthly and weekly Catholic papers and magazines now circulate (applause), forty of the number being the Extension Magazine, which I cause to be sent to families in return for favors at Christmas time. (Applause.) That the seed is bearing fruit is manifest from the fact that this same little parish, with many burdens of its own, was the first in the United States to pledge itself to contribute one thousand dollars for a parish life-membership (applause) in the Catholic Church Extension Society. This sum it is paying in monthly installments through the medium of the Extension poor-box which is placed in the vestibule of the church. The average contributions have been $10.28 per month for the past 16 months, at which rate, it will readily be seen, the one thousand dollars will have been paid in about eight years.

The same results might be accomplished by collections, but collections are as "flashes in the pan," and would have no permanent educational value in the missionary training of the people.

Thousands of the smaller parishes in the United States might readily acquire life-memberships in Home and Foreign Missionary Societies by adopting a similar plan, and hundreds of flourishing congregations would do honor to themselves and incalculable benefit to the cause by becoming Founders in these societies. This they could easily do through the instrumentality of the poor-boxes, which, where they exist at all, are now generally ignored for want of a definite charity and an occasional reminder.

Our parish schools, academies and colleges, should be enrolled as members of missionary societies, and should supplement the religious instruction of the children by the stories of the present-day missions as they are related in our Catholic periodicals. In this way the minds and hearts of the young will be prepared for the Missionary activities of the Church, in which, as the men and women of the future, they

shall be expected to engage. The spirit of self-denial and generosity could readily be awakened in their young hearts, particularly during the penitential seasons of Advent and Lent, by encouraging their little offerings to enable the poor children of the Missions to enjoy, not only the benefits of religion but, in some instances, even the necessities of life. Tabernacle Societies could be organized among the more advanced members of the sewing classes, and their work made equally instructive and more meritorious by doing it for the honor and glory of God.

Parish Societies could take on new life and acquire an additional motive for their existence by espousing the cause of the Missions. In some instances life-memberships might be assumed, but all should at least be enrolled as Annual Members in either Home or Foreign Missionary Societies. In addition to membership in Missionary Societies women's organizations, such as Altar Societies, Young Ladies' Sodalities, Women's Catholic Order of Foresters, Ladies' Catholic Benevolent Association, Ladies' Auxiliary to the Ancient Order of Hibernians, and kindred societies, could be most helpful to the cause by the making of altar linens and the various products of needlework that tend to beautify the sanctuary and lend dignity to the services of the Church. The distribution of altar linens among the needy churches could be made under the direction of the Missionary Societies. Work such as this has at all times been considered an act of religion, and many beautiful specimens of church vesture have been preserved to us from Catholic times and Catholic lands, when even Queens felt honored in offering their needlework for the adorning of God's altar. (Applause.)

Thus far I have considered some of the methods whereby the parish, through its institutions, the church, the schools and societies, may be helpful to the cause of the Missions. I have not intended to thereby absolve individual Catholics from their personal obligation to the cause. It should be un-

necessary to point out to them the various works of charity fostered by Missionary Societies, and the special advantages these societies possess as distributors of charitable funds.

We priests, whether as Founders, Life or Annual Members, Contributors to Endowment Funds, Builders of Memorial Churches, or Benefactors of the Missions by our wills, shall be setting a good example for the laity, strengthening the cause of Catholicity and co-operating with our Holy Father in His efforts "to restore all things in Christ." Some of us may find it necessary to provide for the satisfying of Mass intentions after our death. Let us specify that they shall be transmitted to the Missionary Societies for distribution among poor bishops and priests, at home and abroad, some of whom depend almost entirely upon the stipends they receive. (Applause.)

Many members of our congregations are sufficiently blessed with this world's goods to do something, as individuals, for the cause of charity. It is our duty to point out to them the great works of the Church, both educational and charitable, which they should promote, and urge them to become benefactors whilst they live, in order that they may behold with their own eyes the fruits of their generosity. We sometimes find that they expect to acquit themselves of all claims on their charity by bequests for masses. We should disabuse them of this idea by insisting publicly and privately that we, as their pastors, shall not accept bequests for Masses from wills that do not also adequately provide for real charity. (Applause.) It is only by a determined stand such as this for the observance of the law of charity that we shall ever be able to awaken the individual Catholic to a sense of his duty. Our refusal to accept these bequests can readily be upheld on the plea that such wills are unjust, and that we cannot, in conscience, be parties to injustice. St. Alphonsus, I believe, teaches that Catholics should bestow at least two per cent. of their surplus in charity, and Cardinal Manning

calls that will bad in which the name of the Lord is not numbered among the heirs. (Applause.) He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? I. John iii-17.

Priests of America, no failure can come to the Missionary movement in this country, no failure can come to any cause of charity, if we but espouse it. We have behind us the most loyal people on the face of the earth. (Applause.) They stand ready to follow where we lead. No sacrifice is too great for them where God may be glorified. (Applause.) In His name then let us write in golden letters upon the records of this great Congress the word "Success." (Applause.)

Bishop Muldoon: I have been asked to announce that there will be a meeting of the Federation of Belgian and Dutch priests tomorrow morning at 10 o'clock in the committee rooms upstairs.

I am sure that you will all agree with me that for all the needs that have been presented to this Missionary Congress the Catholic Church in America will have enough today. But at the same time this work of the Missionary Congress is the work of no one man or organization. It is the work primarily of the Holy Ghost, the Spirit of Love (applause), and the Holy Ghost works in ways that man does not understand. Although these various needs are presented to us and they are near to us, still the spirit of the Holy Ghost goes beyond the Catholic body and seeks those who are outside of the fold of Jesus Christ, so that all may be of One Fold and all under One Shepherd. It is a sincere pleasure to me this afternoon to introduce to you a gentleman, well known to most of you, one who has spent many years of his life bringing the Gospel of Jesus Christ, pure and undefiled, to our

separated brethren. It gives me great pleasure to announce to you the Very Rev. A. P. Doyle, of the Apostolic Mission House, who will now address you. (Applause.)

THE APOSTOLATE WORK OF DIOCESAN MISSIONARIES.

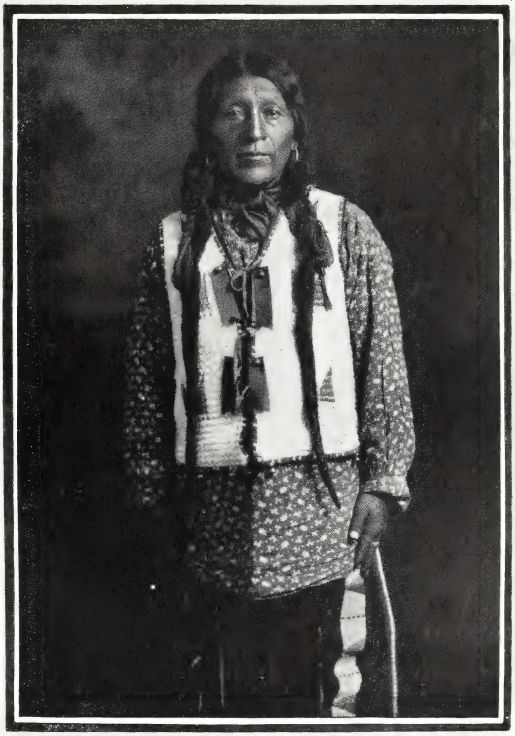
Paper by

The Very Rev. A. P. Doyle, C. S. P., Rector Apostolic Mission House, Washington, D. C.

Mr. Chairman, Right Reverend, Very Reverend Fathers, Ladies and Gentlemen:

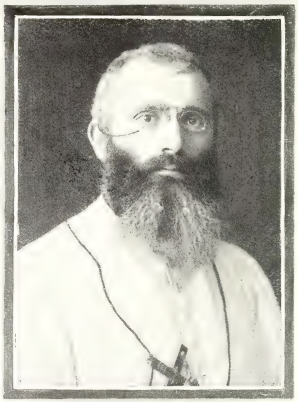
I have a very long manuscript here, but I don't intend to inflict it on you. The hour is waxing late, and I will put my manuscript in my pocket (applause), and I think at this late day, after thirty years spent in missionary work in the United States, I can talk out from my heart the ideals that have created the Apostolic Mission House in Washington. (Applause.)

I do not know why I have been asked to talk about the mission work for non-Catholics especially, except it be to emphasize the idea that the Apostolic Mission House is not intended exclusively for non-Catholics, and I want to emphasize that fact very distinctly. More than once has the work of the Apostolic Mission House been associated in public speech and in private talk entirely and exclusively with the non-Catholic mission field. The Apostolic Mission House is associated with the non-Catholic mission field, to be sure, and we do train missionaries to go before the non-Catholics and explain the doctrines of our Faith, but that is not exclusively our work. Our work at the Apostolic Mission House is to train the *missionary*. It is to train the missionary; it is to create the priest who will go out before Catholics as well as non-Catholics and explain the teachings of the church. Diocesan mission bands are being established in the vari-



PEDRO CAJETE

Tegua Tribe, Santa Clara, New Mexico, Delegate to Congress.



VERY REV. A. P. DOYLE
Sermon, Immaculate Conception church, Sunday, Nov. 15, 7:30 P.M.; Paper, afternoon session, Tuesday, Nov. 17.

VERY REV. JOHN WILLMS, C.S.SP.
German sermon, St. Henry's church, Sunday, Nov. 15, 7:30 P.M.

VERY REV. IGNATIUS LISSNER
of the African Mission Society; sermon, St. George's church, Sunday, Nov. 15, 7:30 P.M.

REV. WM. F. MCGINNIS, D.D.
Sermon, St. Mary's-of-the-Lake, Sunday, Nov. 15, 7:30 P.M.

ous dioceses as fast as their bishops can see the way clear to do so, who will there give missions to Catholics and non-Catholics alike; in other words, who will present the doctrines of the Catholic Church to the entire people of this country so that they may know the Catholic Church as she is. (Applause.)

Now, it was my privilege—and a great privilege it was—to kneel before the Holy Father this summer and to lay before him the work of the Apostolic Mission House. I was sent there by the Directors of the Catholic Missionary Union. The Directors of the Catholic Missionary Union, you know, represent the Hierarchy in this country. In other words, there are seven directors. The President is, ex-officio, the Archbishop of New York. The other directors are representatives of the various working energies in the Church. The representative of the Archbishops is Archbishop Ryan of Philadelphia; of the Bishops is Bishop Harkins of Providence, Rhode Island; of the seminary life is Father Dyer, the president of the great Sulpician seminary in Baltimore; of the parochial activities is Father Taylor, Pastor of the Blessed Sacrament Church in New York; of the missionary activities is our Father Elliot, that great, old, venerable missionary, who has labored now for over a generation among the Catholics of the country, and the man of all work in the business line is Father Doyle. (Applause.) The Catholic Missionary Union sent me to the Holy Father to lay before him the work, the methods and the policy of the Mission movement as it centers at the Apostolic Mission House in Washington. I was able to tell the Holy Father of our methods and our policy and of the results that we have secured, and the Holy Father, with his keen pastoral instincts—he had been a bishop the greater part of life; he knew how to appreciate the activities in the Church; he knew the arts of persuasion in their highest degree—readily saw what a magnificent instrument for the conversion of souls this mission movement may become. And so interested did the Holy Father become in this mission work in America that when, the next week, Archbishop Farley

and Cardinal Gibbons came to Rome, the very first question that the Holy Father put to them was about the mission movement in the United States. What about it? What is it doing? How is it received by the bishops? What results does it secure? And so on, and so on. And these two prelates, Archbishop Farley and Cardinal Gibbons, were able to tell the Holy Father exactly what this movement was and what it is doing, what are its hopes for the future.

As a result of the audience the Holy Father was pleased to send to Cardinal Gibbons the following letter commending the

POPE PIUS X.

To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title of "Sancta Maria trans Tiberim," Archbishop of Baltimore.

Beloved Son—Health and Apostolic Benediction:

Truly solicitous as we are concerning all measures which may contribute to the progress of the Church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the University in Washington.

In the fruitful work of these missionaries, two things are particularly approved by us. First, that apostolate bands of these missionaries, established in the different Dioceses, are subject immediately to their own Bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the Faith, not only to Catholics but to non-Catholics. Then, again, it pleases us that they show no bitterness in their preaching, and their only purpose is a true and complete exposition of Catholic doctrine; which method much more easily opens the door of the true Faith to non-Catholics. For great is the power of Truth, and nothing more is required to make men love it than to know it intimately.

Accordingly, let these devoted missionaries know that their work and methods correspond entirely to the desire and the hope of the Apostolic See, and, strengthened by the testimony of our approbation, let them continue their labors, always remembering that their zeal is approved by Us and by the Church, to the end that the work of the missionary bands may be extended to each and every Diocese, and be multiplied therein. God will

HIS EMINENCE JAMES CARDINAL GIBBONS.
Archbishop of Baltimore.

Rt. Rev. Charles Henry Colton, D.D.,
Sermon, St. Jerome's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Henry Gabriels, D.D.,
Sermon, St. Thomas' church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Eugene A. Garvey, D.D.,
Officiates Church of the Precious Blood, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Louis S. Walsh, D.D.,
Sermon, Our Lady of Lourdes' church, Sunday, Nov. 15, 7:30 P.M.

give the increase to those who sow with zeal the seed of the word in the vineyard of the Lord, and He will repay with a most joyful harvest in this life and an eternal reward in the next, the labors of the faithful workers.

As a pledge of these blessings and as witness of our paternal benevolence, We very lovingly bestow our Apostolic Blessing on you, Our Beloved Son, on the above-mentioned laborers and their coadjutors and on all who attend these fruitful gatherings.

Given at Rome at the See of Peter on the 5th day of the month of September, 1908, in the 6th year of our Pontificate. PIUS X.

You will notice that two points are emphasized. The particular organization of the work and its methods have received special commendation.

First, the organization of the work under the bishops. The bishops are the leaders in the Church of God. It is the Holy Ghost who speaks through the bishops. The voice of the Hierarchy is the voice of God to us. And so, under the bishops, working with them, and their priests, is the missionary work of the Church to be carried on. The Holy Father realizes that when a Bishop is placed over a certain territory he is the Bishop of all. He becomes responsible in a way for every soul within his territory. As the Bishop of the Catholic Church, he is the Bishop of every soul in his diocese, of the non-Catholics as well as of the Catholics (applause). He becomes responsible for the Catholic inasmuch as he has been baptized and has entered the supernatural order. He becomes responsible for the baptized non-Catholic, the one validly baptized, for he too has entered the supernatural order. He becomes responsible, too, for those who are not baptized, inasmuch as our Blessed Lord desires that all men shall come to the knowledge of the truth and be saved. So, therefore, the Bishop's work and the Church's work are the same. The Bishop's work in any diocese is to bring the Gospel to all. The Bishop's work in any diocese is to explain the truths that Jesus Christ revealed to the world, and there is not one in the limits of his diocese that should live and die without having the truths of the Gospel explained to him. (Applause.)

The Holy Father was very keen, in his conversation, very keen on the rights of the non-Catholic to have the Gospel explained to him,—the "rights" of the non-Catholic. He used the word more than once, the "rights" of the non-Catholic to hear the Gospel as the Catholic Church interprets it for the modern world. And so, therefore, that the Bishop may do this work well, that he may have at his call a body of men who are well trained to stand before Catholic and non-Catholic alike, the Apostolic Mission House trains his missionaries. The Bishop sends his priests to the Mission House and there, through a year or longer, they learn all about mission methods, how to give missions, how to present the doctrines of the Church to the Catholics and non-Catholics, how to answer the questions from the "Question Box," and how best to present Catholic doctrine, and they go back to the diocese well equipped to do the work. You may readily see what a great difference there is between one who has gone through this course of instruction and one who is not adequately prepared for the work of the ministry. A priest who goes through the Apostolic Mission House sits down and writes out the sermons that he is going to preach all his life long—the great topics of instruction for the people,—he sits down and writes out his best statement of Catholic doctrine, so that he may say the word to the non-Catholic that will attract and leave unsaid the word that will repel; so that he may present the Catholic Church as it is to Catholic and non-Catholic alike under the persuasion that, if they would know the Church as we know it, they would love it as we love it. (Applause.) So that you readily see that in every diocese a band of missionaries, trained for the work, becomes the right hand of the Bishop. They enable him to do this great work of evangelizing the territory over which the Holy Ghost has appointed him to rule.

And then also—and this particularly commended itself to the Holy Father—the methods of our work; that is, leaving out all rancorous religious contentions, leaving out all discussion, and

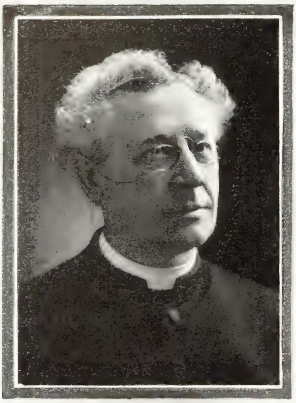
simply using the expository methods, explaining the doctrines of the Church to all. When I laid this matter before the Holy Father he used an expression that I shall never forget, an expression that gave almost a new inspiration, condemning that old-fashioned denunciatory method represented by the idea that was in the mind of the old Irishman. Not very long ago I was called upon to preach a funeral sermon in a little town. A man who was a prominent citizen died, and there was gathered in the church there that day a great crowd of people, Catholics and non-Catholics, and as I was walking up and down the church thinking what I was about to say, an old Irishman came up to me and, says he, "Father, you have a fine congregation. The church is crowded. All the outsiders in the town are there in the church. Now, father, you never had such an opportunity in your life. Give it to them." (Laughter and applause.) Now, we know that old-fashioned method of denunciation. Denunciation is cheap. The cheapest thing in oratory is denunciation. But the Holy Father, with his keen appreciation of the arts of persuasion, said, "Non possumus ædificare ecclesiam super ruinas caritatis." And you priests will appreciate that we cannot build up the Church on the ruins of charity. And so he would confine all this presentation of Catholic doctrine to the expository way, simply placing the doctrines of the Catholic church before all, Catholic and non-Catholic, with the persuasion that if they but knew what the teachings of the Church were they would love them. And it is true. The difficulty with non-Catholics nowadays is that they do not understand the Church. They have been brought up, either by their education or by inherited prejudices, in antagonism to the Church. They have ideas about the Church that are not so, and we know they are not so. (Applause.) They have either imbibed one way or another such bizarre notions that we have reason to say over and over again, "The thing that you think is the Catholic Church is not the Catholic Church, and the thing that you think is the Catholic Church

I would hate just as much as you hate it. We know that the Catholic Church does not believe those things. The Catholic Church does not teach those things. The Catholic Church teaches what Christ taught, and if you are a Christian and a believer in Christ, if you but study what Christ taught, you will find what the Catholic Church teaches is true." (Applause.) And so these two points the Holy Father selected and in the letter to Cardinal Gibbons emphasized them. He said that in every diocese there should be an apostolate band, and these missions should be multiplied as fast as possible, and wherever these apostolate bands do their work, let them continue to do their work on the methods laid down by this mission movement in the United States.

And the results! What are the results? Today thirty dioceses in the United States are equipped with these Apostolate bands; that is, one-third of the dioceses in the United States are equipped with Apostolate bands, and they are being established at the rate of three or four every year.

This year the knowledge of this work has gone to Europe, to England, particularly. When it was my privilege to pay a visit of courtesy to Archbishop Bourne, in the City of London, said he, "Father Doyle, I have watched the growth and progress of the mission work in the United States, and its results have commended themselves very strongly to me. Now," said he, "will you take one of my priests and give him all that you have to give any of the missionaries in the United States, and will you send him back after a year, well trained in your methods, further to develop and organize the work in England?" "Your Grace," I said, "I will;" and so he sent to us at the Apostolic Mission House Rev. Herbert Vaughan, D. D., who I hope is somewhere sitting in this audience. (Applause.) He is here, a delegate to this Congress, and while his name is not on the program, it will be his privilege to read a paper about the progress of the Church in England. (Applause.)

The Oldest Missionary at the Congress.
REV. E. LACOMBE, O.M.I.
St. Albert's Alta Seminary, Canada.



Rev. George Meyer
German sermon, St. Martin's church, Sunday, Nov. 15, 7:30 P.M.

Rev. J. T. Lynch, C.M.
Represents Vincentian Fathers; Sermon, St. Agnes' church, Sunday, Nov. 15, 7:30 P.M.

Rev. Albert McKeon, S.T.L.
Sermon, Our Lady of Angels' church, Sunday, Nov. 15, 7:30 P.M.

Very Rev. Andrew Morrissey, C.S.C.
Sermon, St. Bride's church, Sunday, Nov. 15, 7:30 P.M.

As to whether this work will go farther than England God only knows. As to whether there is opportunity for this work farther than in England anyone knows. Anyone knows that if, in such places as France, there were started in every diocese an apostolic mission band—but I know little about conditions there, this is only a dream of mine. The French clergy—no more devoted clergy on the face of the earth; and the French episcopate—no wiser bishops have ever been appointed to rule God's Church. They know their work, but we may dream, and in our dreams, we may imagine that if in every diocese in France there were priests trained to go before the French people, who have fallen away from the Church and are now with hands raised against the Church, and if these priests with eloquent tongue would preach the doctrines of the Catholic Church, it might be possible to convert that nation again to God's Church. (Applause.)

As to Ireland—blessed old Ireland!—of course, they laugh when they talk about converting the pagans of Ireland. (Laughter.) Well, there are some there—outside the Catholic Church. (Laughter.) Strange to say, while we have long considered Ireland a Catholic country, yet, nevertheless, in Ireland twenty-six per cent of the population are non-Catholics, and that number runs very much over a million people. And also another fact—I give it to you as I have heard it, I don't know how it may be substantiated by statistics—but it is stated that the Catholics are diminishing in numbers and the Protestants are increasing, so that there is opportunity even in blessed old Ireland for this mission work to non-Catholics. And when I stood before the student body of Maynooth College, the most magnificent seminary or university, I believe, in all the world, with a student body of over six hundred young men, the very cream of Irish manhood, and told them about this mission work in the United States they applauded to the echo. Their strong voices made the welkin ring there, and when the lecture was over, though the Chairman

said, "while he commended the work very much, he did not think the time was quite ripe to inaugurate it in Ireland," no sooner was the meeting over than one of the professors—for all of the faculty was there—grasped my hand and said to me, "Father Doyle, I want to say to you right here and now, before any other thing comes in between us, that I do not agree with the statement that Doctor So-and-So made at the close of the meeting tonight." He said, "I think the time is ripe to start the mission work for non-Catholics in Ireland." (Applause.) Listen! Listen to me: "For," said he, "there has been a marvelous change coming over Ireland in the last five years. In the last five years we have gotten together with the non-Catholic people on all of the platforms, the social platform, the industrial platform, the educational—marvelous to say, the educational platform—as was indicated by the passage of the University bill this summer; there remains only one other platform and that is the religious platform. If we would but swing the bridges across the gulf that is between us and the non-Catholics, those poor people,"—the words he used, "those poor people"—"would come readily to us to listen to what the Catholic Church has to say about the teachings of Christ." (Applause.)

And results in this country: The universal testimony of the Bishops is that where the mission bands have been started a new spirit has entered into the priesthood of the diocese. The ordinary work of the diocesan clergy has received a sort of tonic influence. Higher standards of preaching, of zealous work, of more effective labor, have been set up. After all, it is with the parish priests of the country that the salvation of this country lies. There is no manner of doubt about that. Bishops may rule the Church, but Bishops are nothing without their parish priests (applause), and if through the active, zealous and effective work of parish priests the doctrines of the Catholic Church can be spread through their parishes, what a tremendous impulse there would be given to the Church in this country? Why, great God,

if in every parish in this country there were a priest like this priest that stood here but a moment ago, zealous, active, effective (great applause), using such practical measures to bring the doctrines of the Church to the people as he does, why, is there anything in this great land that could withstand the progress of the Catholic Church? (Applause.)

And as for results: You don't want to hear statistics. (Laughter.) We can give you long lines of statistics about the progress of the mission work in the United States. Just let me sum it all up. During the existence of this movement there have been given fifteen hundred missions to Catholics. So, let it never be said again that we are confined entirely to non-Catholics. (Laughter.) Fifteen hundred missions given to Catholics, over three thousand missions given to non-Catholics! (Applause.) More than fifteen hundred missions given to Catholics, in which more than two million communions have been distributed. (Applause.) And on the missions given to non-Catholics about ten thousand converts have been received, and ten times that number, a hundred thousand, have been left under instruction, to be received later. (Applause.) And this mission work is only of a few years. In 1902 we came timidly, knocking at the door of the Catholic University for a place there on the grounds to build the Apostolic Mission House. We did not know just how they would receive us, but with that broad-minded intuition that characterizes the rector and the trustees of the Catholic University, "Why," they said, "yes; here's where you belong. A national organization like the Catholic Missionary Union should be here in the bishops' nurturing ground, here with the bishops, and under their fostering care." And so they said to us, "You go out and select the best spot on the University grounds, and we will give you a lease of it for one hundred years." (Applause.) They probably thought it would take a hundred years to convert America. But we think it is going to take less. (Laughter and applause.) And so that day the first sod was turned. Cardinal Gibbons, sur-

rounded by archbishops and bishops, turned the sod, and the next spring we laid the corner-stone of the Apostolic Mission House, and the year after that, in 1904, we dedicated it to the Holy Apostles, the Missionary Saints of the Catholic Church, under the particular patronage of St. Francis de Sales, and since that time we have been sending out twenty-five or thirty missionaries every year. (Applause.) The Mission House is full today, and we have a list of others waiting to come, so that in a few years, since 1902, this movement has not only sprung into existence, but it has become a pronounced success. (Applause.)

Moreover, our work is not simply among the diocesan priests, but among the religious communities of the country. From the opening we have had in the Mission House members of various religious communities. We have had the Benedictines, the oldest order in the Church; we have had the Josephites, the youngest. We have trained missionaries of the Josephites to go among the negroes in the South, and they have given missions through the Black Belt with notable success, because it is true that the colored people in the South are prepared to look into the claims of the Catholic Church and come to the old Mother Church. What a blessed work it is to institute mission bands among religious orders, for there they will surely be kept up! The spirit of the religious order will feed them and make them grow strong.

Let me mention one other fact. You know, they say that statistics lie—if there is somebody behind them (laughter)—but this is a fact: I give the statistics of 1906, gathered for the Missionary Congress of that year. I expect to gather the statistics for our next missionary congress. (You know we have had missionary congresses before this one.) I know this is the first missionary congress, but there have been three other missionary congresses, one at Winchester and two at Washington; or, rather, let me make a distinction: This is a missionary congress; the congresses we have had are congresses of missionaries (laughter), missionaries only, although they have been representative of all the

missionary energies of the country. I was about to quote some statistics, showing that during the year 1906 there were 25,056 converts received into the Catholic Church in the United States. (Applause.) Now, you can well see what hope and promise there is in this work, how when we get every diocese in the United States equipped with missionaries, when we get out, not thirty, but three hundred, a thousand, missionaries, when we get every parish priest in the country with a large missionary side to his work, you may well see how the missionary activities of the Church will be aroused, and what wonderful conquests she will make in this blessed land of America.

Let us appreciate the fact that, after all, the primary vocation of the Catholic Church is a missionary vocation. Did you ever think of that, that the only commission that was given to the Apostles was a missionary commission, that the only commission our Lord gave them was "to go into the whole world and preach the Gospel to every creature," and that it was through the influence of this missionary commission that the world has been converted?—the missionaries sent out from Rome, out over the well-made roads of the Roman Empire. They went forth with the jurisdiction of Rome, and preached the Gospel to nations that sat in darkness and the shadow of death. No nation has been converted to Jesus Christ that has not been converted by missionaries who went forth with Roman Catholic ordination and Roman Catholic jurisdiction, and the great works that have been done for the world have been the outcome of this missionary vocation. The discovery of America, to which we owe so much, was nothing less than the outcome of the missionary energies in the Church, for the missionaries came back from the East and they whispered in the courts of Europe, "Oh, how difficult it is to get to our fields of labor!" And Columbus—Christopher Columbus, that great old idealist—pondering over the problems of the sphericity of the earth, at that time said, "Why do you persist in going East? Why not go West? You will get to your field

of labor much more readily." And so, with the idea of seeking the missionary fields of the East, he started out—and found a shorter way to India! He started out under religious auspices, and the success of the expedition was due to religious influences. When he landed on this western shore he planted the Cross and claimed the country in the name of God. Shortly after came missionaries, with Marquette, La Salle, and others, missionaries who went into the virgin forests of this land, and so claimed them for God that the broad seal of Catholicism is over this land. This land was discovered by Catholics, opened up by Catholics, and today nowhere in the wide world has the Catholic Church received such marvelous growth as here in this land; and surely in the providences of God the day is not far distant when America, blessed land of America, will be Catholic. (Great applause.)

Bishop Muldoon: In the eloquent exposition of the work of the Apostolate by Father Doyle he mentioned the name of one who came to this country to learn the methods of the Apostolate. We will now be favored with a short address from that gentleman, the Reverend Herbert Vaughan, of England. (Great applause.)

THE APOSTOLATE IN ENGLAND.

Address by

The Rev. Herbert Vaughan, D. D., of England.

Right Rev. Chairman, Fathers, Ladies and Gentlemen:

It was a distinct privilege to me to be allowed to leave England and to come to America, but I look on it as a still greater privilege to be invited here today to stand on this platform and to address this first great missionary congress. (Applause).

During my short stay in this country I already have been very much impressed by many things, by your magnificent institutions, by your Catholic University with its first-class equipment of professors, by your well-organized parishes, by the zeal and learning of your clergy, by the work done and being done among our non-Catholic friends, and last of all but by no means least, by the Catholic laity, who by their generosity and devotion have done so much to spread the Church in this country. Anyone who looks back on the last fifty years can see the progress that has been made, and surely it speaks in eloquent testimony of deep faith and noble spirit of sacrifice. In fact, I have nothing but praise and admiration for the systematic, organized work which is being done for the conversion of souls, for the glory of God and for the extending of His Kingdom in this free land of America. (Applause.)

But you want to hear from me a little about the missionary work in England. (Applause.) The opportunities in my country at the present time are, I think, greater than they have ever been before. There is in England today a great spirit of unrest, or, rather, a looking around for something more permanent in religious doctrine. There are a great many people who are not satisfied with their own religion, but through lack of opportunities and through insular narrowness and national prejudice are prevented from examining and inquiring into our religion, and the result is they drift into no religion at all or adopt the religion of indifferentism. This spirit of unrest or inquiry is by no means limited to the better educated classes. It is the common trait of Englishmen in every walk of life. It is no uncommon sight in Hyde Park, London, or indeed in any of our public squares and market-places in the towns and cities of England to see groups of workingmen gathered together and discussing religion from every point of view. Now, I say this shows that the English people want religion, but they are sadly ignorant of the Catho-

lic faith. Just to show the spirit of the times, look at the last great Eucharistic Congress. Could anything have been more tolerant and more sympathetic? True, the procession was stopped at the last moment, but the action of the Prime Minister was condemned by the entire press of England (applause), which shows that he did not voice the sentiments of the English people, and again, only a few weeks ago, at Oxford, at "The Union," which is their great debating society, before a full house they condemned this interference of Mr. Asquith. All the speakers were Protestants and they referred to us as "the noble and great Roman Catholic Church with its wonderful organization and traditions;" a significant fact, ladies and gentlemen, coming as it does from Protestant Oxford. Ever since the Oxford movement many eminent clergymen and scholars have found their way into the Catholic Church and we have a steady stream of converts all the time, but these are few in comparison to the great number who would be led into the Catholic Church if only it were possible to bring and put before the masses of the English people what the Church is and what she teaches.

And what are we doing to meet this great demand? Well, some few years ago we started the Catholic Evidence lectures. We would take a hall in London for five or six weeks and there, once a week, we would give a lecture on some great Catholic truth. At the end of the lecture Protestants were invited to put their difficulties on paper, they were handed to those on the platform and immediately answered. But, since then we have gone a step further. We have adopted the methods of the Paulist Fathers. We have begun to give missions to non-Catholics and to use the Question Box. Though we are of quite recent origin and small in numbers, we have already given a great many missions and we always have plenty to come and listen to us and eager to hear the truth. The result of these missions is that they instruct Catholics,—which is a rather important thing because there are a good

many Catholics who want instruction,—and they break down prejudices in the Protestant mind, and they also have the result of bringing more people into the Catholic fold. I look upon these missions to non-Catholics as the great Forward Movement of the present century. You will pardon a little personal history. It was with the object of furthering these missions and work among non-Catholics that I was asked to come here at the special request of His Grace, the Archbishop of Westminster, to study your missionary methods and especially your work among non-Catholics. (Applause). As Cardinal Gibbons put it, "This time the daughter is to teach the mother." (Applause.) The Archbishop desired that I should go to the Apostolic Mission Home in Washington and there study and go through the course, and if I thought the system would work in England I was to collect funds to erect such a building. I have not been very long at the Mission House, but I am already convinced of its utility. The spirit is good and the men are in earnest. With the Bishops at the head, with Father Elliot devoted heart and soul to the missionary and spiritual training of the men, with zealous Father Doyle at the wheel (applause), the Apostolic Mission House with God's blessing is bound to go on with every increasing success.

But, though England has several things to learn from America in the way of expanding and spreading the truth and hastening the conversion of souls, there is one thing—and deeply important it is, I think that America has to learn from England. The activities, the zeal, the material side may be greater in this country, but the spiritual side, I humbly think, is stronger in England. Now, I don't mean to say that your men are not as spiritual as our men, that your religious orders of monks and nuns are not as pious, and that your Catholics are not as good—far be it from me to say or to insinuate such a thing—but what I mean to say is that you have not here a systematic, definite, organized universal league of prayer for

America's conversion as we have in England (applause). We in England have two great confraternities, one the Guild of Our Lady of Ransom, which has existed for some time, and the other the Archconfraternity of Our Lady of Compassion, more recently erected by the late Holy Father and having its center in Paris. Those who belong to it bind themselves to say each day one Hail Mary for the conversion of England. Besides this, by order of the Bishops, on the second Sunday of every month we have special prayers for the conversion of England (applause). Now, then, ladies and gentlemen, think of the force and the power of these prayers going up daily, ascending before the Throne of God (applause). Add to them the blood of the English martyrs, the sacrifices and sufferings of our Catholic forefathers, the prayers and tears of the exiled monks and nuns of France, and I say that England's conversion can be no idle dream (applause). I know, of course, that much can be done by the use of the pen, by the power of the press and by preaching, but in all these there is something defective, something human, something not purely divine, for the work of conversion is the work of prayer, is the work of God. We may count the number of our conversions, we may labor hard, we may sow, we may water, but it is God who gives the increase (applause). I look out on this vast country of yours and see great capabilities and great resources. America, like England, has wealth. She has power, she has intellect, but she lacks what Ireland never lacked, the supernatural gift of faith (applause). But this, ladies and gentlemen, can be brought about by prayer, by a strong, united league of prayer added to those splendid, active works which are being carried on in this country with such signal success. Therefore I would hope that one of the results of this great Congress would be to organize a league of prayer for the conversion of America (applause). There may exist somewhere such a league, although I am not aware of it, but what I would suggest is a national league, a

confraternity or a league that should be preached in every diocese and erected in every parish of the United States. All cannot give money, but all can give their prayers (applause). And if, as I sincerely hope, such a league is started, I would ask those who join it if they will not sometimes cast their eyes across the Atlantic and say a little prayer for England? (Applause).

Bishop Muldoon: The last paper, which is not on the program, but has been asked for, is on the Holy Name Societies and will be presented by Mr. Arthur S. Colbourne.

THE HOLY NAME SOCIETY.

Paper by

Mr. Arthur S. Colbourne, Brooklyn, N. Y.

Members of the Hierarchy, Right Reverend Chairman, Reverend Clergy, Fellow Delegates, Kind and Beloved Friends:

Today I stand before you to tell you a story of a great work, the work of bringing honor and glory to the Holy Name of Him who took our sins upon Himself and died for them on the Cross. There is a strange thing about Church Extension—the more Catholic churches and church basements that we have in the large cities, the more people there are to fill them. It is also a strange thing that in some of the country places the more need there is for a Catholic Church the less chance there is to get one, but I can now see by the way this great Society is taking hold of the work there will be a change. I am a convert. After my first year in the church I argued that if Catholics were living the lives they should live, and doing the things they ought to do, there would not be any other denomination in existence, and from the remarks

that I have heard in the last few months, I have had it forced upon me that I am pretty nearly right. Every day in the Lord's Prayer we say: "Thy kingdom come." What is the meaning of that petition, "Thy kingdom come?" It means that we desire the conversion and sanctification of the whole world, that all persons outside of the church should become Catholics, and that all Catholics should become saints, so as to be fit subjects for Christ to be their King. It means also that we long for the coming of Christ that will put an end to the reign of the Prince of the World, the Powers of Darkness, Error, Crime and Sin. Well, if we mean what we say when we make this plea, then we shall do what we can to bring about the desired results. First, we shall try to be very good ourselves. Second, we shall give edifying examples to those about us. Third, we shall contribute to the conversion of the Protestants, Jews and others at home. And fourth, we shall aid the foreign missions that are at work in other places.

When I saw that great gathering of the clergy and laity Sunday, it made me think that we are gathered under the standard of the Cross, and by our membership under this standard we shall show our loyalty and reverence for the Holy Name. And when we think that these delegates represent many thousands of earnest men, the possibility of the future should spur us on to greater efforts. The procession was a most inspiring sight to those outside of the church, for in it they saw the many fervent souls proclaiming their love and affection for the Holy Name. But while we are congratulating ourselves upon our magnificent showing of today, let us turn back and reflect upon the cause which makes such a celebration possible. We are but gathering the results of the untiring labors of our forefathers, whose sacrifices and devotion to their religion made the Church what it is today. Today is but the effect of the past. The present is ours—our duty lies also in the future, and we are called upon to hand down to those who follow us the heirloom of faith as

unsullied as we received it. Unless we do our share the work of the Church is hampered to that degree. Our Lord has promised that his spirit "will remain with the Church forever and the gates of Hell shall not prevail against it." But he expects that we shall be workers also. Where the Church has lost ground, men have not done their whole duty. It is not enough to live holy lives and march under the banner of the Cross, but we must be active, militant Christians. (Applause.) Our Lord has said: "He that is not with me is against me," and "He that gathereth not with me scattereth." The lesson to be learned from this is that we must be earnest workers and ever ready to resent insults to the Holy Name. And this, my dear friends, is the question uppermost in my mind. As I said, from the steps of the City Hall in New York, last Fourth of July, at that great celebration, the members of the Anti-Profanity League do not see how their prayers could be answered for God to bless this great and prosperous country of ours, when other men would take His Holy Name in vain on the slightest provocation. (Applause.) We have signs on the streets, in the cars, and in public places that no spitting on the floor is allowed. The Board of Health has found after investigation that spitting in public places is injurious physically. We have found, after many sermons and instructions from our spiritual directors, that the use of profane language is injurious morally. It is time for the layman to take this matter in hand and show to the world at large that if men do so far forget themselves, it is the wish of the Church throughout the world to prohibit the use of profane language of all kinds. This was the reason that in the year 1270 in Lyons, France, the Church called together her dignitaries and formed what we now have in every city, town and village, the Holy Name Society.

Ever since our Heavenly Father sent His Ambassador to proclaim to the world the adorable name of Jesus, that sacred name has been loved and adored by His faithful followers.

Unlike the names of the world's great ones, the name of Jesus is power and strength to all who invoke it with faith and confidence. It is joy to the heart, and honey to the lips, of those who pronounce it in holy reverence. It is light and love and courage to the soul battling for God against her enemies. It sustains the virgins in their purity. It supported the confessors in their labors to spread the light of the gospel. It enabled the martyrs to triumph over the cruel persecutors. When the pagan judge said to the aged Bishop Polycarp: "Curse Jesus and I will deliver you from the wild beasts prepared to devour you," he answered: "For four-score and six years I have served my blessed Master; He was always a kind and loving Master to me—why should I now curse him? No, never shall Polycarp curse the blessed name of Jesus; bring on your wild beasts to devour me."

To promote the honor and glory of the Holy Name of Jesus, to defend it from insults, to repair the outrages offered to it by blasphemers, is the object of the Holy Name Society. The members of this Society form a body-guard, a sacred militia, to defend their adorable King; to proclaim to the world their faith, their fidelity to Him, while they labor to make their fellow-men unite in loving and adoring Him.

And now, dear brothers of the laity, let us buckle on the armor of the Christian soldier, and fight this great evil, whether it be by moral suasion, distribution of literature, or anti-profanity cards. Let us do this to bring love, honor and glory to the Holy Name of Him who took our sins upon Himself and died for them on the Cross. This will be a good way in which to help Church Extension. (Applause.)

Bishop Muldoon: I wish to announce that the Committee on Resolutions will meet in the Committee Room of this hall tomorrow morning at 9:30 o'clock.

We will now close this session of the Congress with prayer by Bishop Canevin of Pittsburg.

CLOSING PRAYER.

THE RT. REV. J. F. REGIS CANEVIN, D. D.: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations and carry them on by Thy gracious assistance, that every prayer and work of ours may always begin from Thee and by Thee be happily ended, through Christ our Lord. Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Adjourned 5:15 P. M.

WEDNESDAY, NOVEMBER 18,

Morning Session

THE RT. REV. THOMAS F. CUSACK, D. D., Bishop-Auxiliary of New York, presiding.

(Session called to order at 9:35 A. M.)

BISHOP CUSACK: The opening prayer will be said by the Right Reverend Bishop of Denver.

OPENING PRAYER.

THE RT. REV. NICHOLAS C. MATZ, D. D., Bishop of Denver.

Our Father Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven;

THE CONGRESS: Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation. But deliver us from evil. Amen.

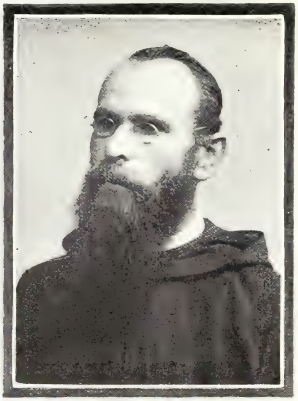
BISHOP MATZ: Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

BISHOP MATZ: Glory be to the Father, and to the Son, and to the Holy Ghost.

RT. REV. THOMAS F. CUSACK, D.D.
New York City.

Photo. Copyright applied for 1909, Matzene Co., Chicago.



VERY REV. JAMES F. GREENE, O.S.A.
Special Delegate of the Provincial of the Augustinians.

VERY REV. JOS. L. MCCABE, O.C.C.
Sermon, St. Cyril's church, Sunday, Nov. 15, 7:30 P.M.

REV. P. PROCOPIUS NEUZIL, O.S.B.
Member of the Board of Governors of the Catholic Church Extension Society.

VERY REV. F. V. NUGENT, C.M.
Sermon, Visitation church, Sunday, Nov. 15, 7:30 P.M.

THE CONGRESS: As it was in the beginning, is now, and ever shall be, world without end. Amen.

BISHOP CUSACK: There are some announcements to be made by the Rev. Dr. Burke of the Canadian Church Extension Society.

ANNOUNCEMENTS.

DR. BURKE: This telegram has been received from Rt. Rev. John P. Carroll, Bishop of Helena:

"Best wishes to Congress. Rev. Dr. Sullivan, Butte, represents me."

I am asked to announce to the Congress that there are a number of telegrams and letters—an astonishing number—that are not called for at the bureau in that corner (pointing to the right) of the hall. Anyone who expects a telegram or letter will kindly go there for it.

There are some of the Prelates and some of the Officials of the Congress who have not yet gone up to Mr. Matzene, on the third floor of this hall, to have their photographs taken. It is hoped that they will attend to that as soon as possible.

The programme for this morning's session is: "The Layman's Opportunity," by Mr. M. A. Fanning of Cleveland, Ohio; "The Memorial Idea," by Mr. A. A. Hirst, of Philadelphia; "Missions as a Unifier," three papers, the first by Judge Girten, second by Alexander Granger, and third by N. L. Piotrowski.

This session, as you know, is under the presidency of the Auxiliary-Bishop of New York, Monsignor Cusack.

Bishop Cusack: The first paper will be read by Mr. Fanning, of Cleveland,—"The Layman's Opportunity."

If this Congress shall result in breaking down the mistaken notion, in many people's minds, that the Catholic Church is two distinct bodies, the clergy and the laity, with a point of contact at the altar-railing; if that idea be broken down and the breaking shall emphasize the Divine truth that we are one body, not two bodies, clergy and laity together, one body in Jesus Christ, with a difference in function, then that result will not be the least of its benefits. (Applause.)

I like to think of the Catholic Church as an army in which are enlisted the laity and their officers the clergy, and their generals the bishops, and their Commander-in-Chief the Holy Father—all one army fighting for souls. We are all of us joint stockholders in the soul-saving business, the laity and the clergy together, one mystical body of Jesus Christ (applause), and so this is the layman's opportunity to come in and show to the whole world that we are not two distinct bodies in Christ, but only one.

So I have the pleasure of introducing Mr. Fanning, who is Secretary of the Board of Governors of the Catholic Church Extension Society, and who will now read his paper on "The Layman's Opportunity." (Applause.)

THE OPPORTUNITY OF THE LAYMAN.

Mr. M. A. Fanning, Cleveland, Ohio.

Your Grace, Fellow-members of the First American Catholic Congress:

This three days' discussion of the various phases of the new

missionary movement within the Church in North America would not be complete if it did not cover the great field opened up by Church Extension for a renewed and stimulated activity on the part of the laity in their religious obligations, but especially those that lie in the direction of Apostolic work. In the early Christian days bishops, patriarchs, priests, and people met together and discussed the needs of the Church and we have only to read the Epistles of St. Paul to learn how deeply one Church or Diocese was interested in the growth and development of another, and how all found ground for a common uplift in fervor in the spread of the Gospel everywhere. This great Congress brings us back to the primitive church in a manner that makes the heart beat more quickly in pride of Faith, and in glory in the vitality of the Old Mother Church. For let me call your attention for a brief moment to the significance of the First American Catholic Missionary Congress, as to time, place and form. We are standing today in one of the greatest centers of civilization in the 20th century of the Christian era, a city greater in population, power and industry than any ever known to antiquity. Not Babylon, nor Jerusalem, in the greatest hour of their glory, nor Antioch, nor Rome ever equaled the greatness and wealth of Chicago as it exists today (applause), and yet less than a century ago the site of this great city was a frontier Indian post, and the humming avenues through which we now move knew no impress more vigorous than the hoofs of the wild buffalo. What has caused this marvelous transformation? Who can satisfactorily tell? We only know that God, in His infinite wisdom, during all the history of mankind until a few centuries since, reserved this hemisphere from the view of the struggling nations of the world, and at an appropriate time withdrew the curtain from a new stage upon which was to be played a new, and perhaps the last, drama in the development of the human race. We know that the excess populations

of the world were spilled as by the hand of a mighty sower all over these new continents, islands and seas, to bring forth a new people—a people whose influence upon all mankind would be powerful, reformative, recreative. A new stimulation of the human mind took place, new and wonderful activities began, a new age was entered upon, an age in which the powers of the individual were multiplied a hundred fold, distance was annihilated and a conception of human rights and individual justice was formed which made the slave the peer of the king. Think of this marvellous human progress, which I have time only to suggest, occurring within practically a hundred years. Think of how short a time it is since Marquette, Joliet and La Salle struggled through the wilderness, that was where we now stand, to venture further through savage Indian tribes to plant at the remotest point the standard of Christ. And consider that these United States of America, which were a century ago a handful of scattered settlements, are now, today, a rooted power, impressing their individuality upon all the nations of the earth. So, bearing in mind this new and wonderful city in this new and wonderful country, carrying with it the picture of its early missionary significance, let us consider what this Congress means to us.

Who can say that with all the elements that enter into it, this occasion is not historic? Here we have a meeting of prelates, priests and people, the first of its kind the country has ever known, held under the leadership of the personal representative of Our Holy Father. We have met as the early Christians met—to discuss ways and means to help those others in the household of the Faith, whose wants we know so well because they have been our own. I am proud and thankful that this great Church Extension movement has been carried on by the laymen as well as by the archbishops, bishops and priests. I am proud, a private in the ranks, to speak from the same platform and with the same equality and opportunity as our reverend leaders, our great spiritual cap-

tains and generals. It is an inspiring sight, I say, this First American Catholic Missionary Congress, and God grant that it will be followed in the same spirit and form throughout the years that Church Extension is destined to continue.

Need I say anything specific with regard to the Opportunity of the Layman? Church Extension is based on the idea of active personal participation in all its movements by the laity. It was organized with laymen. Laymen have deliberated over its plans at the same board with our great diocesan chieftains. Laymen have helped to carry out the work of the movement. It has always been the idea of the founders of this movement that missionary effort requires business organization, and that if success is to depend upon business-like methods, practical men of affairs must have a place on the Board of Governors. The results certainly speak eloquently for the wisdom of the policy. It is also the idea of the Society that we must arouse in the laymen of the country a particular activity and participation in its work, believing that this will simulate their zeal or satisfy their longings in all their religious obligations.

There are three ranks of clergy, each having a special outlook—priests, bishops and archbishops. There is only one order of laymen—the parishioner. We are now in certain parts of the country through, definitely, with what has been called the brick and mortar period of Church growth,—the period of construction. The laymen have had, as their priests have had, to look at the parish first. But what shall follow the parish activity? Shall our laymen become parochialized? Or shall we say: "This is no time for rest or slothfulness!" The parish is only the station. Let us extend the line. Let us build up parishes where there are now only missions. Let us hold up the arms of the missionary priests in the South, and in the West and in the North, and in the islands of the new possessions. (Applause). Let us become nationalized in our zeal for Church construction, and having built up our

own homes, build up every home of the Church that cannot construct itself."

The great opportunity that Church Extension presents to laymen is that of taking part in the affairs of the Church in its great forward movement in America. This is an inspiration in itself. Using the political life of the country as an illustration, we are first interested in local affairs, then in state government, but our deepest reaches of patriotism are sounded in our interest in the policies of the Nation. May we not apply this to our spiritual interest? Thus, Church Extension appears to me as an opportunity to take an active part in the National and Universal growth of the Church as in its parish needs. It appeals to me, as it does manifestly to the thousands of people who have gone into this Church Extension Movement, as an opportunity to personally share in Apostolic work. This Congress has proved one thing conclusively by its large and impressive attendances, and that is that the people are feeling the missionary impulse generated by the Church Extension idea, and that this wave of enthusiasm needs but little impulse to stir the great depths of Catholic emotion in America.

What might not be done in this magnificent country of ours, if only the laity were fired with the fervor of the missionary spirit? President Roosevelt made a statement a few days ago in a letter to a citizen of Dayton, Ohio, who had written him a criticism of Mr. Taft's alleged favoritism towards Roman Catholics, which I am sure must have come to most of us, as it did to me, as a great surprise. "Are you aware," the President asks, "that in several of the States the majority of the people are Catholics?" I understand that he made this statement upon the knowledge of the results of the new Catholic census compiled under the direction of Archbishop Glennon. I am told that these figures reveal the surprising fact that, whereas our largest estimate of the Catholic population of the United States has been fifteen millions, the

number is really in excess of seventeen millions. (Applause.) What, then, may not be the result of the Church Extension Movement if we only can be brought to realize our possibilities? "We have," said the great Archbishop of Chicago, in his welcome to this Congress, "a vast array of black and white pagans to whom the Gospel must be preached. We have the remnant of the Aborigines. We have the yearly army of Catholic immigrants creating new problems and new responsibilities. We have our own neglected brethren, living in places where there are no facilities for the practice of their religion, and who are slowly but surely drifting away from the Church. Our country offers a great variety of missionary problems. Church Extension devotes its attention, primarily, to the neglected Catholics of our own land. It aims to supply churches and priests to those who need them; it aims to stop the leakage which we have been powerless to prevent in the past; it aims also to develop that true missionary spirit which reaches out to the ends of the earth."

Let me again call attention to the time, place and form of this Congress, and to ask why we may not put American methods of rapid and powerful development into the upbuilding of our own Church in North America, in the Philippines, and in Cuba, and then into all of the world, realizing, undoubtedly, God's plan in calling so suddenly into existence this new Nation and equipping it with its marvelous means of shedding light and influence over all the world.

May we American Catholics, who at no far distant time will form the majority of the inhabitants of the United States and Canada, not become the world power spiritually that we shall be materially? May we, who are the poor of the scriptures, who have been lifted out of the dung-hill of the oppressed Nations of Europe, not become the new people whom God has raised up to confound the world? Surely we can be, if we realize our possibilities. Here where our Church is freed from the influence of kings and princes; where there is

no control or influence of dynasty or state to alter the force of its direction, or corrupt the purity of its purpose—are we not working out a model of operation for the Church in every country in the world? Let us, then, take up this missionary movement with an enthusiasm born of the consciousness of our possibilities, and who is there to say that America shall not at some day send back to the old Nations the missionaries who shall re-convert them to the purity and zeal of the Faith that sent their first intrepid missionaries to us? (Applause.)

This is the opportunity presented by Church Extension, and God grant that we laymen may conceive the magnificent possibilities before us, and give to this movement that strength, influence, and enthusiasm which will make way for a new and ever glorious world crusade for Christ. (Applause.)

Bishop Cusack: The next paper on the programme is called "The Memorial Idea." It will be read by Mr. A. A. Hirst of Philadelphia, who is one of the Governors of the Catholic Church Extension Society.

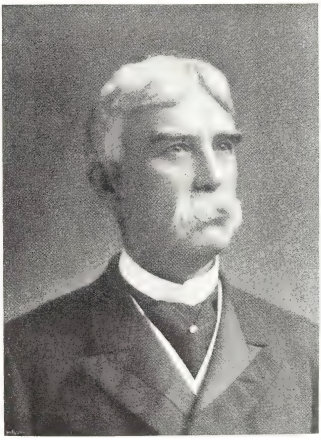
Mr. Hirst has earned the right to give this paper, as he is the founder of the memorial idea, which consists in this: To perpetuate the memory of dear loved ones who have departed by presenting a chapel in less-favored places; to perpetuate their memory and to give to living souls the divine nourishment that they so much need in these far-off scattered outposts. He himself presented a thousand dollars for that purpose and a little Bohemian colony in Nebraska became the beneficiary. They had no church, but through his beneficence and his munificent gift today they are a flourishing community, religiously as well as industrially.

I have the honor to present Mr. Hirst of Philadelphia.

A Little Child's Chapel

A little girl had been listening intently to Father Roche's story of an Eastern gentleman who had built a chapel in memory of his two dead children. She had lost her father a few months before. The example gave her an idea. She requested her mother to build a chapel to "Papa's memory" and to pay for it out of the money he had left her. And so this little chapel was made possible.

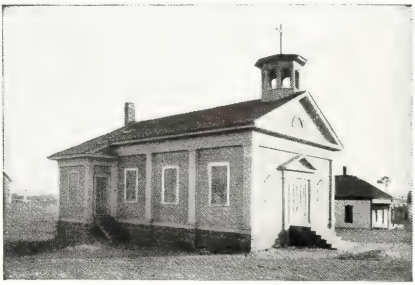
MISS LERRAINE SHORTALL
Who Built a Chapel in Memory of Her Father.

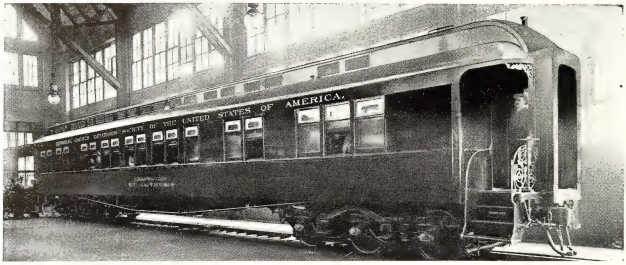


MR. A. A. HIRST
A Member of the Board of Governors Who Originated the Memorial Chapel Idea.

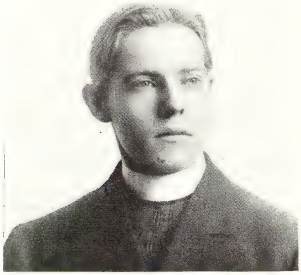
The First Chapel built through the Society

This design has since been duplicated in other places. The Memorial Chapel idea, if adopted by persons of means, will go far towards solving the problem of building chapels in poor localities. Mr. Hirst's example is certainly worthy of emulation.





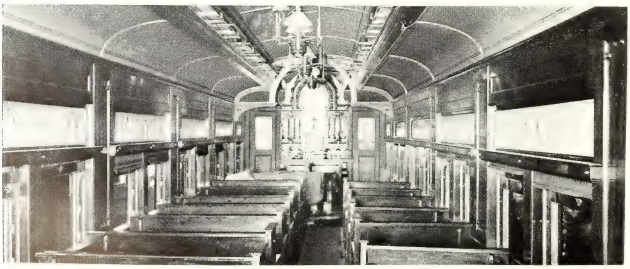
EXTERIOR OF ST. ANTHONY CHAPEL CAR



REV. T. A. MCKERNAN
First Chaplain of the Chapel Car.

GEORGE C. HENNESSEY
Superintendent of the Chapel Car Service.

INTERIOR OF ST. ANTHONY CHAPEL CAR



THE MEMORIAL IDEA.

Address by

Mr. A. A. Hirst, LL. D., Philadelphia, Pa.

Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen:

I thank the Right Reverend Bishop for the kind manner in which he has introduced me to your attention and I feel that I would be derelict if I did not associate with myself, in that idea of which he has spoken—the memorial chapel idea—one who has been my companion in life for nearly twenty-five years and who shared with me in that plan, and who is the mother of those children who have gone before us.

I feel in a certain sense the responsibility of an opportunity of this kind. I feel, too, that what I am going to say may leave a lasting impress upon some of my hearers. I am pleading for a change in methods. Every year the Catholics of this country are expending vast amounts in the building of tombs and memorials to their beloved dead. All this is the result of the noblest emotions of the human race. Devotion to the dead is a Christian as well as a natural virtue. I am not finding fault with the sentiments; I am finding fault with our methods of expressing those sentiments.

My reasons are as follows: It is more than forty years since I made my first journey to the West. I served the first mass ever offered up in Salt Lake City. (Applause.) It was in a little room, and I suppose the little handful gathered together on that occasion never dreamed of the great future before the Church in the then unsettled West. I realized then that the great need of that vast territory was churches and priests. The territory was there. The people were bound to come. If the Church could only keep pace with the growth of that territory, its future would be assured. We who are here present know

what a task it was to keep pace with that growth. We know, too, that during those forty years hundreds, aye, I believe thousands, of our people have been lost to the faith merely for the lack of facilities. They settled in places into which a priest never came. Without church or priest, they drifted away, and we find fine old Catholic names, but the possessors of those names are now no longer Catholic.

Then, again, there were many communities to which a priest came occasionally, but the occasional visit served only to keep the more zealous true to the faith. The careless and the indifferent inevitably fell away. Those who valued their religion more than anything else moved away from such localities; or, aided by men and women imbued with similar zeal, they erected the pioneer churches of the great West.

We can lay it down as a general principle that wherever a Catholic church was planted a majority of the Catholics settled in the community were saved to the faith. Where there was no church erected a majority of them fell away.

I am speaking of matters with which nearly every one present is familiar. Many of you have traveled through the West and down through the South, and you have sometimes noted the difficulty encountered in finding a place to hear Mass on Sunday. It is better now than it used to be. All along the great transcontinental lines churches are springing up, but there are thousands of towns, villages and rural communities without the necessary facilities of Divine worship.

The non-Catholics have built everywhere. Their extension societies have been in the field for almost half a century. They have aided the weak communities in the work of building churches, and they have helped at the same time to support the clergyman who ministered in such places. The result of this misionary work has evidently justified the sacrifices made.

A leading Congregational divine has made the statement that most of the denomination's gain can be traced to its Home Mis-

sions. Every little church established in a new community represents a certain number of converts. Up to January 1 of last year the Methodists had built over sixteen thousand of these little mission churches in various parts of the United States, and the number of new adherents gained through these churches represents to a large extent the gain of the denomination taken as a whole.

Some ten years ago a gentleman with whom I am well acquainted built, or, rather, helped to build, a little mission church in Western Nebraska. He built it as a memorial to two children whom God had taken out of the world in the years of their innocence. He and his wife had some difficulty in settling upon the kind of monument they intended raising to those children. An article written by a Western priest furnished the inspiration. They determined the monument should assume the form of a little Western church. The locality chosen seemed in the beginning to offer very little hope. The people were principally fallen-away Bohemians, but they were progressive enough to desire a church, if only from a business standpoint. The church was built, and the results were more than gratifying. The whole community, with very few exceptions, returned to the practice of their religion, and the little monument has now grown into a thriving parish church with a resident priest. (Applause.) This little monument has inspired similar monuments raised under the auspices of the Catholic Church Extension Society, and the results in every instance have been deeply gratifying.

I read not long since in a paper of a wealthy Catholic woman in the city of New York who was building a one hundred thousand dollar mausoleum in Calvary Cemetery to the memory of her deceased husband. This good woman was evidently determined that succeeding generations should know that some great man had passed away and left behind him a memorial that would be as enduring as the pyramids of Egypt. I thought within myself as I read this article how much more good this lady might have done by building a hundred little churches in churchless

communities (applause), in places where the children of the coming generations would rise up to bless his memory. Here would be a hundred monuments to which she could point with pride, and monuments, too, which would be actually and effectually doing God's work when the magnificent tomb in Calvary Cemetery would have ceased even to be an object of curiosity to the beholders.

People die continually, and their monuments are being built every day. It consoles all of us to know that those we leave behind will in some way perpetuate our memories. I do not think any earnest Christian, and sincere Catholic, could desire a nobler monument than a little mission church erected somewhere, into which the spiritually destitute could be gathered, before whose altar the priest will offer up the Holy Sacrifice of the Mass, within whose walls the children will be gathered together to receive the Living Word of Divine Truth. (Applause.)

I read an article not long ago of a little Western town, the Catholics of which had been without a church for more than twenty-five years. The majority of them had fallen away. There is a new generation every ten years. Put ten years on to the head of a boy, and the boy becomes a man. The children, growing up without instruction, were invited to the non-Catholic Sunday schools. All possible inducements were held out. A mother yielded to the solicitations, and the first step was taken. Slowly but surely they were weaned away. That is what took place in that little town, and this is what has taken place in hundreds of other towns similarly situated. A priest visited the place and made up his mind that there was enough faith left to start a church. After many difficulties the church became a reality. He began with twelve families. On the day of the church's dedication more than thirty-five families came forward and declared themselves to be desirous of living up to the faith of their fathers.

The story of this church is the story of hundreds of other churches. The little cross-crowned steeple is the means of iden-

tifying the people with the church. The priest may not come often; he may say Mass there once a month, or once every two months, or once every six months; but the church itself is an everlasting memorial to the faith that has lasted through the centuries. (Applause.) It reminds them of what they have been and what they ought to be, and in this way helps to keep them steadfast.

There was a beautiful little story told in "Extension" not long ago of a little girl who went home to her widowed mother and asked her to build a little church as a monument to her deceased father. That monument was built right here in the State of Illinois. I hope the lady will pardon me for making her name public. The donor was Mrs. Anna Shortall, and I am sure her example will inspire others to do likewise. (Applause.) Mother and child were present when the little church was dedicated. If the husband and father could speak, do you not believe that he would approve of such a memorial?

And so, too, I feel, gentlemen, that if our Catholic dead the world over could speak and give utterance to their sentiments, much of the money now being spent for silent marble and voiceless granite would be devoted to missionary and charitable purposes. I believe this monument idea will be productive of a vast amount of good. Let us build monuments and memorials to our dead, but let them be living, practical, beneficent memorials. The little church erected in this spirit will bless the community in which it is erected. It will stand for the faith of Christ. It will stand for the great truths for which the martyrs died. It will keep the spark of faith alive in the hearts of those who would otherwise become perverts and apostates. It is in itself a great charity to the dead. It is a spiritual alms-deed done in their behalf; at the same time, it is a charity which perpetuates itself. Countless generations yet unborn will rise up and bless the memory of him or her whose monument is the little mission Catholic church. I thank you. (Applause.)

Bishop Cusack: The next paper on the programme is entitled, "Missions as a Unifier." You know we belong to an all-nations' church, an international, world-to-conquer army, and just as men of all times banded together to save and extend that flag when it needed help, so, too, the soldiers of Jesus Christ, speaking all tongues, of every race, gather under the banner of the Cross to extend the kingdom of Chirst. (Applause.)

I have the honor to introduce to you as the first speaker for that idea,—"Missions as a Unifier,"—the Hon. M. F. Girten, of Chicago. (Applause.)

MISSIONS AS A UNIFIER.

Address by

Hon. Judge M. F. Girten, Chicago, Ill.

Right Reverend, Very Reverend and Reverend Fathers, Delegates to the First Catholic Congress of North America, Ladies and Gentlemen:

When Daniel Webster stood on the Plains of Abraham early one morning to see the sun rise, because he had heard that the most beautiful sunrise of the American continent could be seen over in our neighboring land, Canada, and just as the first rays of light were breaking through the gray mists of the morning, he heard the drums of the adjacent British fort reverberate, the thought came to him that the sun's rise is greeted all round the globe by the reverberation of the British guns because her possessions are to be found in every clime and on every continent. And the thought

struck me, when I first heard this story told about that great organization, that Divine institution that not only greets the rising of the sun but when it has reached its zenith, and again when it sets, with the mellow chimes of the lovely and beautiful Angelus, the Catholic Church. (Applause.)

And when a movement such as this today is called into life and launched with the spirit and feeling that is back of it; when it is launched with the intelligence that is essential to bring every grand movement to the end and the goal for which it was launched; then, I say we are attempting in a small measure to take up at this late day our full share of that work to enable those chimes of the Angelus to be heard not only in our large cities, in our large centers, but in the most remote parts of her rural districts. (Applause.)

During the latter years of the Great Civil War there was a commission appointed by the Confederate states to visit President Lincoln and see whether they could adjust the difficulties, and of one of the men who represented the Confederate states was that great and brilliant mind, Alexander Stevenson, physically remarkably small but mentally a giant; and when they came to the North he was wrapped up in a great big ulster—it was in the winter time—and he wore one of these old-fashioned wool shawls we boys in the country used to wear. He had one of those great big shawls on and when they came into the President's ante-room President Lincoln gretted them personally, and as Stevenson unwrapped this big shawl and took off his overcoat, President Lincoln smiled and Stevenson said: "Mr. President, I believe there is something humorous attracting your attention." The President said: "Don't take it amiss, but I couldn't help but think of my farm days when I saw you unwrap yourself out of your great coat, and I thought that I never saw such a small ear come out of a big corn-husk in my life." (Laughter and applause.) This ear may look a little bit as though it was a

great deal, but I am afraid it will be a great deal like that, a small ear. (Applause.)

Missions as commonly and generally understood means the spreading of the Gospel into all lands and to all people. It means bringing the message of "peace to men of good will;" the giving to all men of a code which brings life into conformity with the intention of the Creator, thereby realizing the only true civilization possible on this sphere.

Selfishness in consequence of the fall of man has parted man from man, nation from nation and race from race. For centuries this selfishness has held sway and would continue its grip unless the Gospel had brought man back to know a common Father in heaven and a common brotherhood among men. The pages of history since the day of the supreme sacrifice on Calvary's Mount abound with illustration and example which show to him who with a free and clear mind studies the effect of the Gospel whenever it was accepted by individuals or nations, that it brought unity in fact as well as in name.

From a spiritual point of view the unity in the Kingdom of Christ has been the most remarkable association of human beings history or legend relate. In this spiritual unity language, customs, climate or color are not barriers and the advance of the world in the different arts and accomplishments are in the greatest measure due to this spiritual brotherhood.

The Church has been the unifier of mankind through its mission and has caused the organizing of works which are also of a missionary nature, though in a very limited way.

The first fruit in this field were our religious orders—those valiant, zealous and earnest men and women who for the reward promised by the Master to those who follow him forsook all the things desirable in this world to more completely and more perfectly offer up their labor and life for the betterment of mankind, spiritually, morally and materially. And from the religious orders we come to the many endeavors in charity's unlimited field where the lay men and women work

for the relief of their fellowmen. Hence, I interpret the topic assigned to me as also covering this phase of missionary work.

Acting on my interpretation of the topic, I crave your indulgence for a short while to present some rather inchoate propositions. It goes without saying that it is with much trepidation—due to three things: first, my limited knowledge of the matters I speak about, second, my limitations as a lecturer, and third, the calm, suave but compelling invitation of Father Kelley, (applause)—it is, I say, with much trepidation that I take the rostrum, yet with the spirit that permeates this assemblage and the fact that the press-agent's announcement of the probabilities has been discounted sufficiently to meet your humble servant's ability I will proceed in my own and probably most unexpected way. It is related that once upon a time a Miss Lamoignon was doing a great work in relieving distitution and had her principal support from the Queen. She came to the palace so frequently that on one occasion the Secretary of State became exasperated and said to the Queen: "Your Majesty had best order one half of the Crown's income to be given to Miss Lamoignon." Quick as a flash Miss Lamoignon replied: "That is not enough, indeed the entire income is insufficient, for it can be exhausted. I want more, I want my Queen's heart (applause), for the goodness of the heart is inexhaustible." Today in our materialistic Zeitgeist a charity of mere money is not all that is needed. For there is want on every hand. There is financial poverty, there is poverty of family happiness, poverty of virtue, poverty of kind words; poverty of faith and poverty of hope, which leads to desperation. There is need of the true spirit of Christian love for one's fellowman, or as St. Paul says, the "ingenium charitatis." True our State institutions are helping in the work of ameliorating the physical afflictions of its wards. Our religious orders are doing a yeoman service in the field of spiritual, moral and physical want. The St. Vincent de Paul Society has a glorious record, and the Church Extension Society has

done much. The poverties I enumerated need not only our financial aid, but also assistance of the heart. The destitution that needs relief today disappears tomorrow; the act, word or deed which will save a soul today if delayed till tomorrow may come too late; that which might be stimulated and revived by love today—tomorrow may find dead.

There are three kinds of charity, the advertised, the secret and the organized. Under advertised and secret, I understand private works and gifts of individuals. Of the three, organized charity is productive of the best results. There must be in our day education in the distribution of charity. This is most easily attained by societies or organizations where the giving is accompanied with words of caution, advice and good cheer. In an organized movement the members best fitted by knowledge and inclination are enabled to use their ability for the best results. The new members who have the time and the right heart to labor diligently will be instructed by the experienced members, and the many who cannot do the work but willingly contribute money will feel that it is being distributed intelligently. Yes, we need men of talent, men of ability who possess character, and we need men of heart to assist and direct all missionary endeavors.

The mission work can and must help to bring about closer union of all the people. This is demonstrated so clearly and remarkably in Germany. There the many missionary societies have kept progress with the magnitude of the Catholic movement. Mission-work has so many fields to work: help erect churches, schools and eleemosynary institutions, help educate men for the priesthood, help in preventing destitution and disease, help the child, help our youth, our working men—boys, women and girls—help the many young people who invade our large cities from the town and farm so that they will not fall by the wayside—and many others.

I just mentioned Germany a moment ago. Permit me to relate a historic fact that may some day be woven into a

legend to this effect, "that charity was seeking a welcome for many years—ever since the days of the so-called Reformation—and failed to find it until 1848 at the first German Katholikentag held in Mayence." At that historic gathering one of the greatest men Germany has had in the past century, the renowned sociologist Bishop Emmanuel Wilhelm von Ketteler (applause), at a dinner arose and proposed a toast to "Poverty." He did not ask for three cheers, but for the heart, for love and aid. And since that day to this day, mission work has progressed and grown, has brought blessings uncounted, equal to the spread of the influence of the Katholikentag. Ten years later in 1858 in Cologne the first important organized mission movement was launched,—the blessed St. Bonifatius Verein—and one of the staunchest and ablest supporters from its inception till he parted from the Mother Church was the lamented Father Doellinger.

Let me enumerate some of the missionary movements in Germany which are fostered and endorsed and encouraged by each recurring Katholikentag:

St. Bonifatius Verein,
St. Bonifatius Samuel Verein,
Vincenz Verein,
St. Regis Verein,
St. Raphael's Verein,
Verein zum Schutz deutscher Katholiken im Auslande,
Jugend-Fuerforge Verein,
Temperance and Total Abstinence Society,
Verband Katholischer Kaufmannischer Gehuelfinnen,
Maedschen Schutz Verein,
Verein Fuerforge fuer die schulentlassene maenliche Jugend,
Gesellen Vereine, and
The Charitats Verband.

This last, the Charitats Verband, though filling an im-

portant niche peculiarly its own, is also a sort of common forum in which all of them meet tri-annually.

In the attempts I've made during recent years to study (and if it is given me to understand some day) the organization of our fellow-Catholics in Germany, I've yet to find where these missionary societies have been an obstacle to growth and accomplishment. I judge from my superficial knowledge that each of these missionary endeavors has been of great value in increasing and strengthening their unity. This deduction must be correct, for at each recurring Convention these societies are year after year consistently and persistently endorsed by resolutions. In addition to the societies I've enumerated which are usually classified by us as "charity work" the Germans carry on extensive, efficient and valuable missionary work on ethical and sociological lines. I'll enumerate just a few:

The propagation and supporting of societies to combat obscenity in print and picture;

To propagate and assist Christian art and artists;

The Albertus Magnus Verein, which assists talented young men to study at Universities;

The important and beneficent Augustinus Verein, which has so splendidly justified the sacrifices made in its behalf by the present able and thorough Catholic press of Germany,

And last that great masterpiece of human organization, called into being and fairly launched by the brilliant pearl of Meppen, Windhorst, the Volks Verein. (Applause).

The Volks Verein is an important missionary movement, —it aids by circular and lecture platform in making the Catholic citizen of Germany an intelligent man, it combats socialism and atheism, it establishes and maintains in large centers bureaus of information, it has at Muenchen-Gladbach

a special sort of Normal School where men of talent are drilled into writers and speakers to cover all topics, social and political, from safe, sane and sound principles, namely: the fundamental principle of a Christian (world-over) Weltanschauung. Aye, it does a labor that challenges the admiration of the world.

When the Bonifatius Verein was founded in 1858 a poor old woman subscribed a weekly contribution of six pennies. She was told one or two pennies would be the most she should pay, but having the heart (which is greatest, since with it all other things come in every missionary movement) she replied: "No, I'll give six pennies; and I can do it if I drink my coffee without milk."

Again, it clearly impresses on my mind that missions, or charity if you will, if organized are of assistance to unity and lead to a close organization of the people who affiliate with them. Concluding, I admit that I've not kept to the letter of my topic since I've failed to show in detail how missions aid unity. In strict confidence I may state that the reason is simple—I didn't know enough about the "how." Yet, I trust that in some manner I've kept somewhere near the spirit of the topic by a negation of the proposition in attempting to demonstrate that missions have not hurt nor even hindered unity, in relating what to many of you was a story long known and, let me hope, better understood than by your obedient servant who professes not to be a teacher in this field, rather only a neophyte among the students.

Yet the immense probability that missions must be a unifier must be apparent to all. No great principle or cause can have a following which is loyal and alive without as a matter of course bringing them into close touch one with the other. (Applause).

ANNOUNCEMENTS.

Dr. Kelley: I would ask the co-operation of all the dele-

gates and ticket-holders in securing order tonight instead of what almost inevitably stares us in the face now—disorder. There are probably about ten thousand tickets out for the mass meeting and the demand is still on. We are giving the tickets, but we are telling everyone that their seats will depend upon their being here early. In all probability as soon as the doors are open the hall will be filled. However, delegates are entitled to seats and in order that they may have them we have decided to retract our statement that they must be admitted by ticket. Every delegate will be admitted on his badge (applause), and he is requested to destroy his ticket. A person appearing here with a ticket marked "delegate" has the same right to a seat as a person with any other kind of ticket. The police will form a line and admission to ticket-holders will be by the side doors of the main entrance. The center will be kept clear by the police, and delegates with badges will be admitted by the middle door. Their seats will be reserved. We hold fifteen hundred seats for delegates, so you will please remember to bring your badges. Those who have not received their badges I believe can receive them this morning, as another supply has been ordered and is expected now.

The members of the Board of Governors of the Society and the visiting Prelates are invited to the platform or to seats near the platform, which will be reserved. These seats will be reserved for those holding gold badges, with red crosses in enamel. They will come down to the platform and will not sit in the places reserved for the other delegates. The Bishops and Prelates tonight are especially requested to appear in cassock and ferriola.

I desire to say that the good example which was given yesterday is fast becoming contagious. (Applause.) After I left the platform yesterday I met two priests of the Diocese of Chicago, brothers, the Fathers McNamee, and they told me to put them down for a life membership. I return thanks. (Applause.) This morning I met a Western Bishop, who threatened excommunication and other dire calamities if I gave his name, but he said, "Put me down for a life membership also." And yesterday I insisted upon a gentleman who came to the platform to subscribe permitting me to mention the name. He protested, but I have the satisfaction of telling you this morning that we have a new five-thousand-dollar man in the person of John A. Lynch of Chicago. (Applause.)

Bishop Cusack: The next speaker to the idea of "Missions as a Unifier" will be Mr. Alexis L. Granger of Kankakee, Illinois. I have the honor to introduce Mr. Granger.

MISSIONS AS A UNIFIER.

Address by

Mr. Alexis L. Granger, Kankakee, Ill.

May it please Your Grace, Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen:

When the distinguished President of this Church Extension Society invited me by letter to say a few words here today, he asked me to read a ten-minute paper. I thought his request was very reasonable and, feeling it a great honor to be called upon to address so distinguished a body as this, I thought it would not be right for me to trespass upon its valuable time. And since the only way that a lawyer can

limit himself to ten minutes would be by writing the paper, then timing himself and sticking to the text, I come with manuscript.

The subject "Missions as a Unifier" suggests first the great good which must come to our country through a wider extension of the influence of the Church within its boundaries.

One of the problems which confronts us as a nation is the assimilation of all the elements which go to make up our American civilization.

From every quarter of the globe strangers come to our shores, speaking different languages, professing different religions, sometimes devoid of all religious belief. Having lived under various forms of government, many of them do not understand our free institutions. In many cases, owing to oppression from which they suffered for generations in their own country, they bring with them hatred of all law and of all government, and often they abuse the liberty which our milder form of government guarantees, in order to preach the gospel of discord and class hatred.

To these difficulties from without are added some from within. We note with regret that outside of the Catholic Church, and among our American-born people, Christian belief is being steadily weakened. The attacks which are being daily made on the Bible and the cardinal truths of religion, not only by laymen but by those who profess to be preachers of the gospel, testify more loudly than empty pews to the decay of faith among a large and constantly growing class of our countrymen.

As a result moral ideas seem to be losing their hold on our people. The sanctity of marriage is undermined by divorce legislation. Low standards of honesty in public life and even in business transactions are becoming more common. Not less alarming is the growth of lawlessness, which manifests itself by mob violence and other similar disregard of law.

But what gives hope for the future is the fact that while

many have lost their Christian belief, they are not hostile to religion. Their condition of mind is more one of indifference than of antagonism; and be it said to the glory of our countrymen, not only are they tolerant and broad-minded, but they are generous and sympathetic, always ready to promote a good cause, whether religious, educational or philanthropic. As evidence of this we find in cities the social settlement and other kindred organizations whose purpose is to help the unfortunate and uplift the masses. True, some of these associations advocate erroneous social doctrines and many of them seem to work at cross purposes, but there is no doubt that all find their mainspring in the love of humanity.

What, then, our country most needs at the present time is a strong moral force which can utilize and give direction to all these good tendencies, that can harmonize those discordant elements in our civilization and make of our people one liberty-loving, law-abiding and God-fearing nation (applause).

The Catholic Church is peculiarly fitted for this work. In the first place it knows how to reconcile two principles which are generally supposed to exclude each other, the principle of authority on the one hand and that of liberty on the other. While uncompromising in the exercise of its authority when defending faith and morals, it has always lovingly guarded the liberty of its children. Though not inimical to any legitimate form of government, it is in a special sense the friend of democracies. The Church first proclaimed to the world the equality of man, which implies his liberty. The civilization of Rome was one where the individual was merged in the state and where liberty and equality were unknown. Slavery was there an established institution. The Church, recognizing the absolute equality of man before God, abolished slavery. Later, in feudal times, when the majority of humanity had become reduced to a serfdom little remote from slavery, the Church again restored equality among men by emancipating the serfs.

The Church has, moreover, always been the friend of the poor and lowly. While the accusation is commonly made against Protestant denominations that they are mere social clubs, where the poor find no welcome, the same accusation has never been made against the Catholic Church. There all meet on an equal footing. The rich and the poor, the ignorant and the learned, kneel side by side at its altars to ask its blessing and receive its Sacraments (applause).

Are we not, then, justified in believing that the Church has a great mission to fulfill in this country and that the organization of this Church Extension Society is most opportune?

In the newly settled portions of our country are to be found many localities where no churches exist, where spiritual influences are lacking. This is virgin soil and our missionaries will gain a decided advantage by being first on the ground. A trip which I lately took to New Mexico, where our missionaries are working with a zeal worthy of the first Christians, convinced me of the vastness of the field which lies before us in the way of building new churches in the far West.

But may I venture to suggest that the good which this organization can do is not necessarily limited to the far West, but that much missionary work of another kind may be done in the great centers of population? May we not in the councils of this Society, which includes Catholics of every language and nationality, evolve greater light for the solution of problems which always exist in large cities, where the struggle for life is more intense? Heretofore each priest in his own parish has been doing what he could for his people, but there has been no concerted action, no comparing of notes to see what could be done toward the solution of social and industrial questions.

While it may, at first blush, seem that questions of this kind do not properly come within the legitimate work of a Church Extension Society, we cannot close our eyes to the fact that if we neglect to study with the masses the questions

which are interesting them, they may go astray by joining organizations antagonistic to both religion and social order. We all agree that socialism, which seeks to abolish the rights of property, is bad; but, has it ever occurred to us that socialism is gaining strength because we are not doing what we should to remedy evils from which the laboring classes are suffering?

Would it not be well for our Catholic laymen, who form an important part of this Society, to interest themselves, as is being done in other countries, in the formation of Catholic workingmen's associations where laboring men study the questions which interest them and by closer union with each other protect their mutual interests against the greed of the employer, thus obtaining the same results as are expected of labor unions in general, but guarding at the same time the principles of these societies so that our Catholic laboring men may not be led astray by the socialistic tendencies of the age? We have an example of what can be done along these lines in the noble work of Count DeMun in France, who spent the last twenty years of his active career in organizing similar societies.

While I believe that the greater field of the missions as a unifier is in spreading the faith to all parts of the nation so that we may be in fact, as well as in name, a Christian people, we cannot over-estimate the great good which this Society is doing in bringing into closer union those who carry on its work.

The history of the Church in America, up to the present time, has been in a sense one of isolated groups. Coming from different lands and speaking different languages, our Catholic people have been colonizing, as it were, in this country. They have formed themselves into groups, and have sought to reproduce the fatherland in the country of their adoption. This feature of itself has had one good result, in that it enabled these different groups to retain the traditions and ideals of their respective nationalities. But, on the other

hand, it has had the undesirable result of keeping them strangers to each other. Now for the first time, by the organization of this Society, all are called together and asked to join in the work of extending the influence of the Church throughout the country. It is a means of becoming acquainted with each other, a means of dispelling possible prejudices and of establishing closer relations. In that sense also the missions are truly a unifier, for whereas we have always been one in faith, through the influence of the Church Extension Society, we will hereafter be as truly one in charity and in brotherly love (applause).

Bishop Cusack: The next speaker to this same idea is Mr. N. L. Piotrowski of Chicago. I have the honor to introduce Mr. Piotrowski. (Applause.)

MISSIONS AS A UNIFIER.

Mr. N. L. Piotrowski, Chicago, Ill.

Most Reverend Archbishops, Right Reverend Bishops, Reverend Fathers, and Delegates to the First Catholic Missionary Congress of America:

I will commence with the words of our Divine Lord taken from the Gospel of St. John:

"And there are other sheep which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one Shepherd."

In these words our divine Lord announced a design, a purpose which was eternal with Him—the accomplishment of a series of prophecies leading through a series of events to one great consummation—the establishment of his Church—His Spiritual Kingdom—into which all nations and all races of the world should be united and saved.

At the time our Lord commenced His teachings upon earth all the nations and races were sunk into the utmost depths of

idolatry and superstition. The polytheistic religious system of cultured Greece and Rome, as well as the mystical abstractions into which religious thought of the East was subtilized, could not satisfy the yearnings of the soul of man. Even the Jewish religion, which, it pleased God to make known to His chosen people for the preparation for the coming of His Son, was only temporary and therefore imperfect.

The religion established by our Lord Jesus Christ, alone, because of its divine origin and the sacred truths it revealed, commands universal supremacy over the whole human race.

All other religions of the earth, that were and are, bear the mark of local adaptation, being the outgrowth of conditions and circumstances. None of them possesses that power which fashions and moulds the soul of man, while the gospel of Jesus Christ meets the man in his most abject state and, presenting its own one object of faith, leads him forth from the prison house of slavish fear and passion, providing for and keeping pace with his civilization, and cherishing within his true life from its very beginning to its last and fullest maturity. It supplies him with a new tie of brotherhood maintaining and consolidating national existence, while it unites into one fraternity and on equal terms all ranks and all races. (Applause.)

It asserts its divine origin by the very universality of the message and by its tendency to unify. It is for men—for man in that one character in which there is no difference between tribe and tribe, nation and nation, individual and individual; and in the character of the truths it reveals, it addresses itself to every part and function of the soul of man. The want that drives the savage to his incantation or bows him before his shapeless idols and resolves the doubts that perplexed and multiplied the schools of philosophy and heresy, and the simple truths, moral and theological, are recognized, harmonized and developed.

Such is the religion taught by the church which was es-

tablished by Her divine Founder nearly 2,000 years ago. And this church, the spiritual Kingdom of our Lord, was to be fruitful and multiply. It was to spread into all lands and gather within its fold all nations and races. This was the purpose announced in successive prophecies and by our Lord Himself when He said: "There will be one fold and one shepherd." And the fulfillment of the divine purpose was to be brought about through the command which the Son of God gave His apostles when He departed from earth: "Go ye into all the world and preach the Gospel to every creature."

The Church thus founded by the Son of God was not only to be for one nation or for one race, but it was to be Catholic or universal and embrace and unify all nations and races of the world. How faithfully the apostles obeyed this command of their divine Master is well known.

The first missionary work was performed when on Pentecost day St. Peter addressed in the market place of Jerusalem, a multitude representing many nations and races, speaking various tongues, to whom he preached his first missionary sermon.

Later both St. Peter and St. Paul went to Rome where the prince of the apostles set up his throne, and there has remained ever since, while the throne of the imperial Caesars has crumbled into the dust many centuries ago; and from Rome under the authority of the Vicar of Christ, in obedience to that divine command, armies of missionaries were sent out into every part of the world to preach the Gospel. Over trackless wastes, through impenetrable forests, amidst the fever of the jungles, protected only by the command of the word of God, these fearless soldiers forced their way, spreading salvation and civilization.

The missionary work and its results accomplished by the first Apostles and their immediate successors in Christianizing Western Asia, Southern Europe and Northern Africa, in face of the terrible persecution, is marvelous and almost

incredible. Later the barbarous and savage nations of western and northern Europe were brought into the fold of Christ's church and raised from their savagery to a civilized state.

Christ's teaching is a message addressed to the mind as well as to the heart, and has brought light from the eternal source of wisdom to illumine the pathway of knowledge. The intellectual development of Europe is a debt which the world owes to the missionaries sent from Rome. It is admitted by all impartial students of history that the whole course of learning is due to the zeal of the Church in establishing and nourishing seats of learning and in laying the foundation of those great universities which for centuries have been the agencies and centers of culture.

Wherever these missionaries went they established schools. What they have done in Europe they have also done in America. In fact the discovery of America by Columbus was brought about through a missionary zeal, for was not his desire to discover a shorter route to India and the christianization of those people the main object of Columbus' undertaking?

No class of men have earned a higher reputation as scholars and philanthropists than the Catholic missionaries. Their contributions to history, ethnology, philology, geography, and religious literature form their enduring monument.

The missionaries through the teaching of Christ's gospel not only save the souls of those whom they convert, but they are the makers of new men with purified and ennobled characters. They play an important role as a sociological force in elevating humanity, abolishing evils and establishing reformatory ideals, and bringing and uniting all mankind into one universal brotherhood.

All true Christians are the same, no matter of what nationality or race they may be. They will differ in physical appearance, and they may speak different languages, but their hearts and souls are possessed of those same noble ideals and

that same moral force which the teachings of Christ's truths implanted there. The power of the Gospel is the only force that is able to raise a man from his low, narrow and selfish state to that ideal which will make him recognize his fellow being as his neighbor whom he is bound to love as himself, irrespective of his race or nationality.

The missions are the agencies that accomplish such results—the unification of all men of all nations and of all races into one universal brotherhood of Christ.

But we must admit that Christ's prophecy has not yet been fulfilled. There are still many millions who are outside of His fold. And it must also be admitted that for the last century or two very little has been done in the missionary field—at least no great results have been achieved. Has the zeal of the first Apostles and their early successors abated? Are there in our Church no more Xaviers and Marquettes? Let us hope that the impetus given by the first Catholic Missionary Congress in this country will yield fruit most abundantly; that the missionaries will be fired with renewed zeal and vigor; that they may reach the hearts of every man and woman and bring them into the fold of Christ, and that they will continue in their work until their influence shall extend:

"Not to that dome whose crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most Catholic and solemn
Which God had planned." (Applause.)

Bishop Cusack: There have been a number of requests to discuss the question of colonization, the paper on which was read yesterday. We are ready now for that discussion, if those persons who yesterday desired the discussion are present. The discussion will now be in order on the question of "Catholic Colonization."

Father M. A. Irwin, of Newton Grove, North Carolina, wishes to begin the discussion. (Applause.)

COLONIZATION.

The Rev. M. A. Irwin, Rector, St. Mark's Church, Newton Grove, North Carolina.

My dear friends, of course this is merely a discussion of the matter of colonization. I have no paper to read, nor have I prepared anything whatever on the subject. I just wish to say a word or two on the necessities of our country in regard to colonization. I could perhaps have had my remarks in better shape if I had known there was to be a discussion of this matter, but you will have to bear with me while I say a few words on the subject.

I am from one of the most densely Protestant states in the whole United States. We have in North Carolina a population of about two millions. Out of this population we have only five thousand Catholics, or one Catholic to every four hundred of the population. When you pass on the street out here (referring to Chicago) every second person you see is a Catholic. When you go down to my country you have to pass four hundred people before you come across a Catholic. Now, here in this country, a priest has a certain amount of honor. In my country, outside the large cities, a priest is without honor. He has not the support, the moral support, or the honor of the people, and this makes the life of a priest on the Southern Mission an extremely hard one, an extremely difficult one.

Now, I say there are seventeen millions of people in the South, below the Ohio and East of the Mississippi. The South is principally an agricultural country with very few large cities. Our people are mainly rural and as such they

know as little about the Catholic Church as people in Mohammedan lands. I should say that a priest would be just as well-known on the Desert of Sahara as in the country portions of the South. Furthermore, you have no idea in this enlightened section how dense is the prejudice in the rural parts of the South against the Catholic Church. It is a prejudice that has congealed itself, over several hundred years, into icicles. I came along here the other day from Cincinnati and saw some icicles for the first time this winter. These were small icicles. The icicles in that country which have to be thawed out are almost as tall as some of those great spires here.

Now, I say, for example, the nineteen priests in North Carolina doing missionary work, and about twice as many in South Carolina and proportionally small numbers in other Southern states, who have to go about from place to place preaching the Gospel continually, exhausting themselves, even with the most heroic labor, will not be able to effect much in the way of immediate conversion of the great mass of non-Catholic natives unless you leaven that mass with Catholic immigration.

I forgot my manners when I first began to speak. I should have addressed myself to the Right Reverend Chairman and given my respects to his Right Reverend confréres, but my talk I say was, of course, on the spur of the moment.

So (turning to the Bishops) Right Reverend Fathers, if you wish to do a great work for the South, seeing that our Bishops are the spokesmen of the Holy Ghost in regard to matters of extending the Divine Name and Worship—if you wish to do something for our country, you could do nothing better than to use your influence to divert the tide of immigration to the South. The Southern people have had very few advantages—that is, the plain people. Our aristocracy has largely left us since the War, practically speaking. It has been absorbed into the professional and business life of the

large cities. The plain people are the most uneducated in America. I say that with all due respect to the vast advance that education has made since the War, and especially in the last decade, and with due regard to the fine natural qualities of those people. But for all that, we are still very far behind. I do not see any great prospect for spreading the Faith in the rural parts of the South for many years to come—perhaps for a century—unless you divert the tide of immigration to our shores.

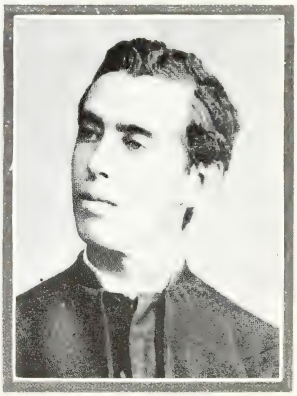
Now, the South is a beautiful country. We have in many respects a natural Paradise. Our verdant forests are a continual joy. We have perhaps some unhealthy parts here and there which can be improved by proper drainage and sanitation. But by far the greater part of our whole territory is very healthful, the climate equable, the rainfall regular, the temperature moderate. The lands are cheap—averaging about fifteen dollars per acre, and can produce almost anything grown in the United States: Cotton, all the grains, all the vegetables in perfection. The land yields two crops a year and under intelligent culture can be brought to a high state of fertility. Our country is singularly free from droughts, tornadoes, blizzards and floods—a land of sunshine where men live much in the open air and live long; a land, too, capable of producing valiant men—you know some of them by history. (Applause.)

Now, therefore, my dear Christians, dear brethren, we extend our arms to you, asking you to interest yourselves especially in the diversion of immigrants to the South. You send and have sent for many years past vast hordes of people, grand people, as it were, out to the frozen plains in the Northwest. They went out to those countries, looked around and saw nothing, as an Irish wit said, but "sky and water, sky and water"; that is, sky and land, nothing else—not a tree, not a hill—nothing to interest the eye but blankness, barrenness and lonesomeness of view. There was indeed plenty of rich soil,

but no spice in the contour of the land; whereas down South we have the most beautiful mountains east of the Rockies—namely, the Alleghenies and the Blue Ridge, with all kinds of fine timber trees. We have the lovely and healthful hill country, beautifully wooded and watered, extending for hundreds of miles east and west—on both sides of the mountains. Again we have exceedingly rich plains toward the sea that need only careful management, and fine fisheries on our sounds. Now, with the natural advantages of the South, with the good climate, with the possibility of our soil raising two crops a year, why not divert, my dear friends, the tide of immigration to the South? In this way you can settle once for all, I think, the problem of the conversion of the Southern people. After years of experience I do not think we will make much success in converting non-Catholics there unless we have the gift of miracles. I have often told my superiors that the conversion of the Southern people could be effected by two means: If we had millions of money to spend like non-Catholics and put plenty of men in the field we could perhaps do it, or if we had the gift of miracles, like Saint Francis Xavier or Moses, we could perhaps do it, but without these accessories, miracles or wealth, the diversion of immigration to the South is, I think, the only way left that will enable us to convert it, as that will of itself leaven the country with the precious inheritance of holy religion which we desire with all our hearts to bring home to our Southern people. I am sure from the evidences that have been given of solid Catholicity in our converts that if the advantages of our religion were brought before our Southern people and kept before them by good Catholics, the Southern people would in time be softened and converted and would make as fine Catholics as there are anywhere in the world. (Applause.)

Adjourned 11:30 A. M.

MOST REV. ALEXANDER CHRISTIE, D.D.
Archbishop of Portland, Ore. Officiates at St. Elizabeth's church, Sunday evening, November 15.



Rt. Rev. Msgr. J. S. M. Lynch, S.T.D., M.R.
Sermon, St. Columbkille's church, Sunday, Nov. 15, 7:30 P.M.

Very Rev. D. M. Gorman
Sermon, SS. Peter and Paul's church, Sunday, Nov. 15. 7:30 P.M.

Rt. Rev. Msgr. L. M. Dugas, D.D.
Cohoes, N. Y.

Rt. Rev. Msgr. Geo. Sheehan, P.R.
Officiates SS. Peter and Paul's church, Sunday, Nov. 15, 7:30 P.M.

WEDNESDAY, NOVEMBER 18,

Afternoon Session

THE RT. REV. MSGR. J. S. M. LYNCH, D. D., LL. D., of Utica, New York, presiding.

(Session called to order at 2:07 P. M.)

MSGR. LYNCH: Right Reverend and Reverend Fathers, Ladies and Gentlemen: In calling this meeting to order I hope I shall be pardoned if I seize the occasion to express my sincere thanks to Dr. Kelley for the signal honor which he has conferred upon me by allowing me to preside at the last session of this great Congress, which is destined to be memorable in the annals of the Catholic Church in America. (Applause.)

I feel all the more grateful when I think of the distinguished members of the Hierarchy that have preceded me, during the last few days, in this high office. I have been wondering how it ever came to pass that little pent-up Utica could be able to catch the eyes of great, big Chicago. (Laughter and applause.) There are two reasons that suggest themselves to my mind as a possible explanation. Three-quarters of a century ago there was a young man ordained to the priesthood in the city of New York. He came fresh from the anointing hands of his bishop, immediately after the ravages of the cholera in the United States, to preside over the destinies of the parish which is now under my charge. Even at that early period he

was filled with the spirit of Church Extension. His little church, which still stands, had shortly before been erected and was expected to accommodate all the Catholics in the vast parish committed to his care, which extended from the head of navigation on the Hudson River to Fort Niagara in the extreme western portion of the state, at the time it was formed, including the entire territory of the native diocese of your own beloved Archbishop, the representative of which diocese is here today, the Coadjutor-Bishop of Rochester—including also the whole of his adopted diocese, which he left to come to you some years ago, much to the regret of both Catholics and non-Catholics. (Applause.)

The young priest immediately set about the work of church development. He erected the first permanent church west of Albany. Afterwards he became the Vicar-General and was associated with the Bishop in the administration of this growing diocese of Chicago, and later on he became the administrator or acting-Bishop of this diocese, upon the death of that distinguished, that illustrious apostle of the long ago, whose brother he was, and whose name should not be forgotten, especially on this occasion; that apostolic man who sowed the seed of all the wonderful development of this great archdiocese, the Right Reverend William Quarter, the first Bishop of Chicago. (Applause.)

The other reason perhaps I ought not to give, lest I may be suspected by President Roosevelt of mingling politics with religion. (Laughter.) But a few months ago we felt that we had a very insignificant little town; it could hardly be found upon the map. Suddenly it has leaped to greatness. And it seems to me that the officers of the Church Extension Society

thought that perhaps because a Utican was chosen to preside over the United States Senate for the next four years, it might be well to have a Utican preside over this Congress this afternoon. (Applause.) All I have to say is that we are very proud to have the Vice-President-elect in our city, and if he were a Catholic he would be a member of my parish. (Laughter and applause.)

We are now to listen to some interesting papers. I am very glad there is such a large audience here this afternoon, because you will find that, as at the marriage feast of Cana, some of the good things have been kept to the last. (Laughter and applause.)

One of the greatest questions which confront the Bishops of the United States at present, and which is a problem that we hope will be solved by the Church Extension Society, is the saving of the immigrants that are coming to our shores. They are an important factor in our community, and if the American Catholic Church is to be preserved in the future, much will depend upon preserving the faith in the immigrants that are swarming to us. I was very much struck some time ago to hear a Bishop at his consecration say that the Pentecostal order was fast being changed, and that nowadays, in a city like Chicago, the message was not, "Go, teach all nations," but, "Stay, all nations are coming to you to be taught." (Applause.) We are going to hear something about this important question by a distinguished clergyman who is an expert in that line, who has studied the question thoroughly.

I have the great pleasure to introduce to you the Rev. R. A. McEachen, of Barton, Ohio.

OUR FIVE MILLION IMMIGRANTS.

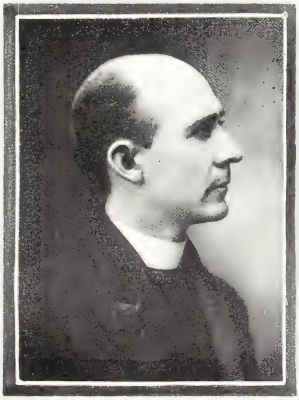
Paper by

The Rev. R. A. McEachen, LL. D., Barton, Ohio.

Most Reverend Archbishops, Right Reverend Bishops, Right Reverend Abbots, Right Reverend Monsignori, Reverend Fathers, Gentlemen:—

On the sainted pages of that most holy book of books, there is a scene depicted which the sight of this assemblage recalls vividly to my mind. It was in the city of Jerusalem; twelve sturdy men emerge from a little upper room, clothed with the fortitude of the Holy Spirit and armed with the fearlessness of Heaven, in response to the sublimest command ever delivered by God to man, to go and preach the Gospel to every creature that shall dwell upon the face of the earth until the end of time (applause). Around them was assembled a multitude of devout men out of every nation under Heaven. And, when they spoke, behold every man heard the Gospel in his own tongue.

Today, after the lapse of nineteen centuries, again they come forth in this magnificent city of Chicago, not twelve, but twelve thousand apostles, to proclaim that same Gospel of Jesus Christ. Here in the city dwell devout men out of every nation under Heaven. Not the Medes and the Parthians from across the hills, but men from a hundred lands and climes that encircle the globe; they have come from the Bosphorus and the Carpathian hills, from the lands of the North Sea to the Cape of Good Hope, from the Asiatic plains, from the heart of Africa, from the North and from the South, from the East and from the islands of our Western Seas; and even now they are waiting without the doors to hear that self-same Gospel of Peace. And the echo of those sacred words seems to resound within these walls and fall upon our ears with appalling force



REV. J. E. DEVOS
Pastor St. John Berchman, Chicago. Paper, Catholic Colonization.

REV. RICHARD F. FLYNN
Paper, afternoon session, Tuesday, Nov. 17.

VERY REV. PETER CANON SCOTTI
Delegate from the Archdiocese of New Orleans.

REV. JOS. F. HALLISSEY
Sermon, St. Xavier's Academy, Sunday, Nov. 15, 7:50 P.M.

Rev. Wm. McMahon
Sermon, Blessed Sacrament church, Sunday, Nov. 15, 7:30 P.M.

Rev. M. J. Riordan
Sermon, St. David's church, Sunday, Nov. 15, 7:30 P.M.

Rev. Jas. F. McGloin
Sermon, St. Mark's church, Sunday, November 15, 7:30 P.M.

Rev. R. A. McEachen
Paper, afternoon session, Wednesday, Nov. 18.

and meaning: "Going therefore, teach ye all nations" (applause).

Behold we, God's anointed in this wondrous land, we are kings; the world is our kingdom; and the great hand of the Almighty has brought it and laid it at our feet. What would it have availed those twelve fishermen to have received their sublime commission, had they remained hidden in that little upper chamber; what avail for men out of every nation to gather around them unless they spoke to them with the power of tongues that made each and all understand? In vain, too, have we been clothed with the ministry of Christ; in vain have they come to us from every nation under heaven, if we go not forth prepared to preach to them, to speak to them with tongues not given but won by dint of toil and energy (applause).

From every nation they have come to us, their souls stamped with the birth-right of Faith; they have known Christ; they have imbibed His teachings at their mothers' breast; they dwell amongst us, yet we know them not. Statistics would indicate that there are more than six millions of Catholic immigrants amongst us who do not speak the English language. Who can estimate the vast multitude of these that are virtually abandoned to un-Faith, left to battle alone with little or no spiritual care amidst the rocks and shoals of unbelief? What! you tell us they are neglected? Behold the magnificent churches, schools and religious institutions they have erected in this Queen City of the West. Go to St. Louis, to New York, to Cleveland, and other great centers and see the wondrous work they have accomplished in building up the Faith. True, it is great, and grand and noble, yet that very fact is a rebuke to us. It proves, indeed, that they possess a strong and sturdy faith. The deeds they have performed in a few hundred places serve only to show what should be done in thousands of cities and towns throughout the land. It is an evidence of the power of Faith, which they wield under

the guidance of the Apostolic men, only too few in number, who have followed them into voluntary exile.

Is it not clear that God, in His great designs, has sent us these stalwart bands out of unnumbered climes and seas, whose many million hearts beat as one for God's Holy Truth, as recruits in this fierce warfare that we have begun, as volunteers that come from every part of the known world to join hands with us and fight with us shoulder to shoulder against the ravages of error and unbelief; in a word, to bear the standard with us in this great missionary movement, which Divine Providence has raised up amongst us? (Applause.) They are ours; they are ours by birth; they are ours by love; they are our brethren, for Holy Church is our Common Mother (applause). They stand ready to be marshalled into our bulwarks. It remains but for us to go out to them and lead them in. It is an arduous task, a soul-trying work, but a noble mission, a great apostolate.

Bent upon the quest of worldly gain, enraptured by the glare of a new and prosperous world, thrust into the maelstrom of indifference and unbelief, a large per cent of our immigrants are cold and indifferent to the Faith, many refuse to hear of religion, and untold numbers have already joined the ranks of socialism and infidelity.

The task is ours; the responsibility rests upon us priests of this proud domain. We have the exclusive right to the spiritual care of these unnumbered immigrants. (Applause). We, we alone, shall be called to answer for their immortal souls before the eternal throne of God. (Applause.)

How shall this momentous work be accomplished? In the days of old, when the spirit of the Apostles was rife, those men of God went forth with great nets and dragged the seas and the rivers, and the streams; they knew no weariness, they feared no toil. But, alas, for us fishermen of men today; it sometimes seems that we are sitting placidly on the bank of the stream, with our little fishingline dangling in the wave,

awaiting dreamily for some one to fasten on to our hook as he rushes down the torrent into the gulf of eternity. (Applause.)

He who would save the immigrant must be a man of God, whose heart is as great as Mother Church, who knows no distinction between race or nation; he must be a companion to the lowly and a friend to the despised; he must be inured to toil and opposition; he must be a great scholar in the ways of God and man. For indeed it is an easy task to guide the wise aright and to enlighten the learned, but it requires great strength of soul to lead the foolish unto Truth and it requires great skill and knowledge to instruct the ignorant. Yes; back, out around the mines and down amidst the mills and furnaces; far down along the uncultured streets and alleys of our big cities, there we need our most valiant leaders, our most skillful generals, for there the enemy has penetrated our ramparts, there our forces dwell in consternation.

Our first duty is to learn their language and thus make them realize that we are fulfilling the same mission and preaching the same Gospel as those twelve Apostles who spoke to the many nations on that first Pentecost. (Applause.) Then we must convince them that we are not mercenaries but good shepherds, who come to them with the love of Christ burning in our bosoms. Then we must strive to persuade them that God, not Mammon, is the Creator, Preserver, and Supreme Ruler of America. (Applause.)

God alone knows the trials and tribulations that these transplanted souls suffer in the sphere of Religion. Great power is busy striving to pervert them to heresy, a malicious press is laboring to win them over to atheistic Socialism, and the very air about them is whispering in their ears, enticing them into the primrose path of religious indifference. (Applause.)

Heaven, I believe, is looking down upon this Congress to-

day with concern, as it were, to know what will be done to save the immigrant.

If the Recording Angel should appear at this moment and open his great book to our gaze, it would perhaps read thus: "Dwelling in the richest and most blessed land on the face of the earth is a great and powerful Hierarchy with sixteen thousand energetic priests. Into their hands I have given the care of more than fifteen million souls. One-third of all these, late arrivals from foreign lands, would be entirely forgotten were it not for the few hundred priests who have come with them and have established churches, schools, and a college or two.

"It is a cosmopolitan country with a monolinguistic clergy. Amongst all the great schools and universities they have established, not one is found that bears an international character in view of language. All are merely national; not one pretends to rear up Apostles who can go forth and preach so that all may understand in their mother tongue."

God grant that the day is not far distant when there shall be established one or many colleges for the sons of our immigrants, where they may be trained up with the spirit of international love, and go forth to preach the Gospel to their brethren in whatever language they understand. Immigration has not ceased; a large portion of those who have come are only waiting the opportunity to transport their families, whom they left beyond the seas. We cannot scan the future, but it is safe to predict that half a century hence, when these have been assimilated into our nation, other lands will send us their surplus population and thus make us ever a land of many nations.

And, oh, would that I could hope that this assemblage of so many great and devoted hearts will not disperse until it has recorded a firm determination to establish an institution, into which may be gathered the flower of the youth from every nationality in the land, where the poorest of the

poor are as blessed as the richest of the rich (applause), an institution which will impart to her children the gift of tongues and the spirit of the Apostles, an institution that will send forth men of God impelled by the three-fold power of filial love, patriotic love, and the love of God; then will that great day have dawned when it can be related of us, Christ-like, that "the poor have the Gospel preached unto them." (Applause.)

MSGR. LYNCH: Ladies and Gentlemen: We are very thankful for that interesting paper which you have just heard. I hope the words of the Rev. Father will make a deep impression upon your minds and that you will be generous when you are called upon to do anything in behalf of those poor immigrants whose spiritual condition he has described to you.

We come now to a very important subject. That is the spiritual condition of the Catholics in the Philippine Islands. Willing or unwilling, the fortunes of war have brought those seven millions of Catholics to us. Almost all the inhabitants in those islands, I believe, are Catholics. Efforts were made in the beginning to turn them away from the Church, but now there is great hope that, with the assistance of the Catholics of the United States, their faith may be preserved and maintained for the future. It is a lamentable fact, however, that the condition of the Catholics in the Philippine Islands is not known to most of the Catholics in the United States. They are ignorant of conditions that exist there, and I would bespeak for the Reverend Father who is about to address you the most careful attention, so that you may never be able to plead ignorance in regard to our fellow-Catholics in our far eastern possessions. I would hardly believe myself, if I had not heard it from the lips of Bishops working there, that

there are thousands of Catholics there without any pastors, children dying without baptism, people not able to be prepared for eternity at the point of death. We have with us one who has had experience as chaplain in the United States army, to make himself acquainted with all the conditions that exist there, and I hope you will pay good attention while he describes the conditions of the Catholics in the Philippine Islands.

THE PHILIPPINES.

The Rev. Joseph Casey, United States Army.

Father Casey made a short and witty preface to his remarks, which in substance were as follows:

Right Reverend Chairman, Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen:

On account of the shortness of the time allowed me to speak on this vast subject, I will begin immediately to tell you something of the past missionary work done before the American occupation of the Philippine Islands. It is a well-known historical fact that Magellan, when he first landed in the Philippines, had with him Spanish missionaries who immediately after the landing planted the Cross of Christ and dedicated the entire new country to the Crucified One. These missionaries gradually, yet most effectively, converted the entire races that lived in those islands. Because, today, while there are about ten millions of people in the Philippine Islands, seven millions of them are good Catholics and were made so simply, solely, wholly and entirely by the hard work of the Spanish priests (applause). During the Spanish times the Spanish missionaries worked incessantly

at all times and in all places to make Catholics out of every single person who inhabited the Philippine Islands. And even today, though the anti-Catholics of America have endeavored to cast aspersions upon the good religious friars, and have tried their utmost to force every single one of them out of the Philippine archipelago, still these friars remain to fight the battle of Christ and are today fulfilling Christ's last instruction to his apostles to "Teach all nations" (applause). They are still teaching the Filipinos, teaching them in a manner like to which no other people are being taught; and I say, in all truth, that they are still converting that class of Filipinos known as Moros, who belong to the Mohammedan faith. Furthermore, the Spanish friars are leaving no stone unturned to educate the Filipinos along the true and proper lines of Catholic education (applause). They are doing it in the cities; they are doing it in the country; they are doing it in the wilds and on the hill-tops.

And to give you one instance which came under my own personal observation, there is a Spanish Franciscan friar who is parish priest at Dumalong on the Gandara River in the Island of Samar who goes out to preach the Gospel of Christ to the Insurrectos and Pulajans, who are frequently in open warfare with the United States and would be continually so were it not for the great influence for peace and harmony that this good Spanish friar often can exercise over them (applause). Yet let me tell you one fact about that poor man's life. He has not a knife or fork with which to eat his food; he has not a stove with which to cook his food; he has not a bed upon which to rest his weary bones when he returns after his labors of the day. And what is worse, before leaving the island, I sent him the necessary household goods in order that he might have some small earthly comfort; and can you believe it, those goods never reached him, but were stolen en route, by whom, I do not like to say, but surely by some hater of the Church. I could mention innumerable cases

of Spanish priests similar to this man who are doing great work for the cause of the Church. The time bids that I say something about the Filipino clergy.

Undoubtedly you have all heard a great deal about the immorality of the Filipino priests; about their laziness, their indifference to the cause of religion. Well, I want to say here, and say just as strongly as I possibly can, that every Filipino priest that I ever met I considered to be at least my equal, and many of them vastly my superior, in many ways (applause). I have been edified beyond measure time and again, and I am glad to pay them this tribute. Those Filipino priests are leading a life like to which many priests in this country would not lead; those Filipino priests are undergoing hardships like to which no priests are leading—that life which our Divine Savior led when he said: "If any man will come after me let him deny himself, take up his Cross and follow me" (applause). Of all the clergy in the entire world, and I have traveled around the world a great deal, there is none to whom I will take off my hat sooner than to the Filipino native priests (applause). Mind, I do not say, and I do not contend, that all of them are intellectually superior to the white priests; but what I do contend and am convinced of is, they are as zealous as any other priests on the face of the earth.

To give you one instance of what some of the Filipino priests are capable of doing. In the town of Calbayog on the Island of Samar, there are two priests, Padre Jose, a venerable old man past seventy years of age, and his assistant, Padre Conrad, who is a young man recently ordained to the priesthood. Yet these two priests are taking care of about 50,000 Catholics scattered over about twenty different parishes and missions, which are situated upon five or six different islands. They must go to many of them—in fact, to most all of them—by means of a little row boat, and yet they go and go faithfully and go regularly and, frequently, after they have

had nothing to eat, except rice and fish for weeks previous. They go with the expectation of getting nothing to eat upon their arrival there. If that is not a heroic catholicity, then I don't know what is (applause). If men like that ought not to be helped by the Catholic Church Extension Society, then my ideas of what the society is for are not the true ones. Passing, however, from the Spanish missionaries and the Philippine native missionaries, to the American missionaries, we come first to that galaxy of good Catholic priests who went out as army and navy chaplains with the first ships that arrived in the Philippine Islands. I may state here the fact, which is not generally known, but, nevertheless, is historically true, that if Admiral Dewey succeeded in obtaining the surrender of Manila without the loss of many lives, he owes that fact to dear Father William Reaney, the greatest of all the navy chaplains (applause), because Father Reaney was able to send into Manila during the siege Fathers Dougherty and McKinnon, two army chaplains, who convinced the Archbishop of Manila, Mgr. Nozalada, that it would be suicidal and ridiculous to endeavor to oppose the American fleet and army, which had landed at Cavite. As a consequence Archbishop Nozalada convinced the Spanish civil and military authorities that they should surrender, and there, my dear brethren, is the real inside history of the surrender of Manila (applause). To Father Reaney all credit belongs, in my opinion, and too much praise cannot be given him for the great work that he did on that occasion, yet we must not ignore those other three great army chaplains, Fathers Dougherty, McKinnon and also Father Fitzgerald (applause), who in the early days did yeoman's service to help the Church to hold her own against odds which seemed overwhelming. We all know that Rome sent to the Philippine Islands at the request of the American government those good pious bishops—Archbishop Harty to Manila, Bishop Rooker to Jaro, Bishop Hendricks (applause) to Cebu and Bishop Dougherty to Vigan. These

men have done work in the Philippine Islands, the greatness and wonderfulness of which will never be known in this world. Their reward will come not in this life, but in the great hereafter. Words fail me altogether to begin to describe what those real missionaries have done for the good of religion. But one thing I cannot fail to say on this occasion and that is, that in my opinion the first American martyr of the Catholic Church in the Philippine Islands was the late lamented dear Bishop Rooker, who was starved to death for the want of proper food to nourish a sickly and weak body. The Jesuit Father Monaghan, who is the last American priest to have seen poor Bishop Rooker alive, stated to me a short time ago that Bishop Rooker just burned up his system. That if his heart finally gave away, and he completely collapsed, it was undoubtedly due to the thinness, to the paucity, to the weakness of the blood in his body. Some people who knew the Bishop while he was in the country are incredulous and unwilling to believe the great zeal which he displayed during his entire life in the Philippines; but I saw his work, I saw the priests who worked under him, and I knew that when he died, each and every priest of the diocese of Jaro felt that he had lost the best friend he had, and each and every member of the Catholic Church in that diocese felt that he had lost a true spiritual father. And I do expect that some day in the not far distant future, Bishop Rooker will be ranked among the canonized saints of the Catholic Church (applause). One other class of missionaries I must mention, and they are the great Roman missionaries, the apostolic delegates, Monsignores Guidi and Agius, both of whom have done incomprehensible work for the Church out in the Philippines.

Now that we have some idea of the different missionaries who have been in the Philippine Islands looking after the welfare of the Catholic Church, let us pass on to the real object of this talk, which is to tell succinctly the present needs of

the Catholic Church in the Philippine Islands. In order to do this, we will consider the needs separately of the five different dioceses now existing in the Philippine Islands. You all undoubtedly know that there are in the Philippines the Archdiocese of Manila, the dioceses of Jaro, Cebu, Vigan and Neuva Carceres. About the last mentioned diocese, Neuva Carceres, which is presided over by Bishop Barlin, very little need be said, because it is a very small diocese for the Philippines, and its needs, as a consequence, are very little in comparison with the tremendous needs of some of the other dioceses. As far as the Archdiocese of Manila is concerned, which is presided over by Archbishop Harty, formerly Father Harty of St. Louis, Mo. (applause), not very much need be said. A great deal of money could be spent there, but it is the richest spot in the entire world and will eventually give to the Church all that she requires. Therefore, though the Manila Archdiocese may need some money at present, still within a short time, possibly in five or ten years, it will be able to give money to other places. As far as the diocese of Vigan, presided over by the newly consecrated Bishop Carroll (applause), is concerned, we need not stop long to ponder on that subject, because Vigan is also a small diocese and situated in the northern portion of Luzon, which is also a very rich country, and though money could very easily be used, still there are other and much greater needs in the dioceses of Cebu and Jaro, which are in need of much more assistance. Now, we come to consider the needs of the dioceses of Cebu and Jaro. First of all, as regards the Cebu diocese, presided over by Bishop Hendricks, formerly Father Hendricks of Rochester, N. Y.—his diocese is probably the largest and most scattered of all the dioceses in the Philippines. He has undoubtedly five or six hundred different islands to look after, principally the Islands of Cebu, Bohol, Leyte, Samar, Surigao, and a large portion of the Island of Mindanao. Furthermore, the Island of Guam, about six days' journey

from the Phillippine Islands, is under the jurisdiction of the Bishop of Cebu and, in order that he may visit it, it is necessary for him to go from Cebu to Manila, to Japan, to the United States, to Honolulu, and finally to Guam (laughter), a journey of about sixty days. As you can easily understand, the poor Bishop of Cebu is generally on the go (laughter), and very little of his time can be spent in the Episcopal Residence, in the city of Cebu. In fact, he told me that he makes a biennial visitation to the different parishes of his diocese and that even to do this it is necessary for him to travel every year by boats, which are unfit for any white man to travel upon, a distance equal to the distance from Honolulu to New York City. Consequently, you can easily see that the Catholic Church Extension Society wants to do something for the Bishop of Cebu. The best thing it can do is to buy him a launch upon which to do some sea travel. Finally, we come to the diocese of Jaro, ruled over by the able and zealous Bishop D. J. Dougherty, formerly Dr. Dougherty of Overbrook Seminary of the Archdiocese of Philadelphia. My personal admiration for Bishop Dougherty may be very great, but I am convinced if I have ever met a Saint upon this earth, it is Bishop Dougherty. He is a man, unselfish, and one meek and humble, as our Divine Saviour told us to be when He said "Learn of Me for I am meek and humble of heart." Bishop Dougherty was first assigned to the diocese of Vigan and after straightening up that diocese the Holy Father saw fit to send him down to Jaro to take up the work which Bishop Rooker had so successfully begun. But it is still far from finished. The fact of the matter is, Jaro is situated only three miles from Iloilo, which is the headquarters and the hot-bed of Aglipayism, which though it is not as strong today as it was ten years ago, has nevertheless left its impressions upon the islands, especially by making rank infidels out of people who formerly were good Catholics. Bishop Rooker, during his entire lifetime, had to fight this Independent Philippine Cath-

olic Church, better known as Aglipayism, and poor Bishop Dougherty has now taken up that difficult task. What is more to the point, the diocese of Jaro consists principally of the Islands Panay and Negros, which were very greatly devastated by the insurrection, and most of the churches of which were destroyed, if not completely, at least to a very great extent. And as a consequence, in many of the big towns there is not a decent place where people can get together to worship Almighty God. And in many other towns and villages there is a church without a roof or an altar. In my opinion, which has been formed after very careful consideration of the entire condition of the Church in the Philippines, I would say that if the Catholic Church Extension Society has money to spend upon the Philippine Islands, or if the Catholics of America want to do something to help keep alive the Catholic Faith in our possessions, just as Spanish people kept it alive for the past four centuries, the proper thing to do is to send at once as much money as possibly can be gotten together to Bishop Dougherty, to do with as he sees fit to propagate the Faith of Jesus Christ (applause). These are my opinions of some of the needs of the Church in the Philippine Islands. Many more of them could be enumerated if time would permit.

Before concluding I will say one thing and that is, that I would like to know what the Catholics of America have done during the past ten years to help the future Catholic Church in the Philippines? What are we doing now? And what will we do in the future? I am convinced as a man who has been privileged to visit all the countries of Europe, many of Asia and Africa and the entire Orient, that there is no such Catholicity as exists in the United States; that the American Catholics are the most generous, the most charitable, the most wholesouled on the face of the earth. In other words, they are in reality ideal Catholics, and I cannot believe that when American Catholics learn of the great needs of our Holy

Mother Church in our far-distant possessions, they will turn a deaf ear to their needs and their necessities. I thank you. (Applause.)

MSGR. LYNCH: We have been forced, ladies and gentlemen, on account of the length of our program to give up a great part of the time which should have been for discussion, but let me say to you that there is always a discussion which is permissible and it takes only about three or four seconds on the part of everybody. If there is any one in this hall who wants to be a Founder or a Life Member, I will let him stand up and say so. (Laughter and applause.)

The next paper is a very practical one, "Obstacles to Be Overcome," by the man that handles the funds (laughter) and realizes how little he has in the treasury to accomplish so much that is required of him. I hope, therefore, he will be able to explain to us those obstacles in such a way that they will soon be removed.

I have the great pleasure of introducing to you the Treasurer of The Catholic Church Extension Society, Mr. William P. Breen, LL. D., of Fort Wayne, Indiana. (Applause.)

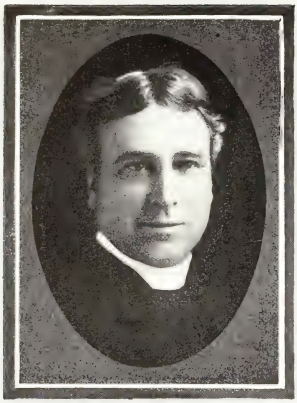
OBSTACLES TO BE OVERCOME.

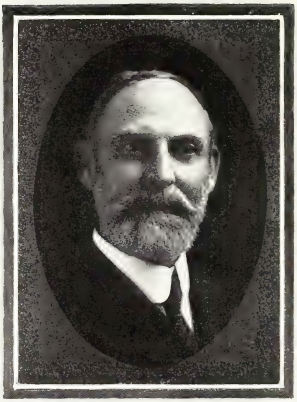
MR. WILLIAM P. BREEN, LL. D., Treasurer of the Catholic Church Extension Society, Fort Wayne, Ind.

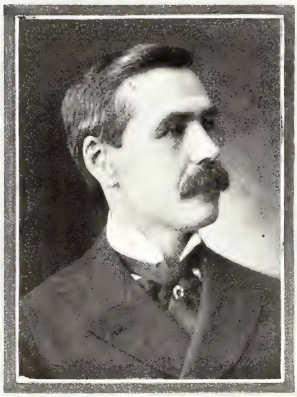
Rt. Rev. Chairman, Ladies and Gentlemen: This pulpit arrangement is an awkward place for a lawyer to talk from. (Laughter and applause.)

These great meetings augur well for the future of the missionary movement. The Extensionists, under whose auspices

HON. AMBROSE PETRY.
Knight of the Equestrian Order of St. Gregory the Great. Donor of St. Anthony Chapel Car.







Rev. Joseph T. Roche, LL.D., First Vice-President of the Catholic Church Extension Society.

Mr. A. V. D. Watterson, LL. D., Third Vice-President of the Catholic Church Extension Society.

Mr. William P. Breen, LL.D., Treasurer of the Society. Paper, Afternoon Session, Nov. 18.

Rev. Francis J. Van Antwerp, Second Vice-President of the Society. Sermon, St. Brendan's church, Sunday, Nov. 15, 7:30 P.M.

this gathering is held, see possibilities for great good and pregnant results in this Congress. We have, from the lights of past experience, learned that our first and never-to-be-neglected work is to bring to the hearts and minds of the Catholic people of this splendid Republic the knowledge of the aims and works of the Catholic Church Extension Society (applause). This we have found to be a gigantic task upon which our efforts have been but just begun.

The Society enjoys the benediction of the Pope and the approbation of the Hierarchy of our Church in the United States. We have thought, and still feel, that the great heart of the American Catholic public beats in unison with ours, and that upon the reception of the knowledge of the purposes and accomplishments to which this Society is dedicated, it will give forth a responsive echo (applause).

The effort to instill this knowledge has been a severe trial; the impartation of this knowledge has been attended with many difficulties and obstacles. Of the millions of American Catholics some have not had the time, some have not had the inclination, and some have not had the opportunity to give thought or heart to the needs for the alleviation of which this Society has its being. Therefore, from millions of our brother religionists no sign of approbation and no word of encouragement has come. While the governing bodies of the ecclesiastical organizations of our non-Catholic brethren appropriate, yearly, millions of dollars for their missionary needs, while the "Laymen's Missionary Movement of the Methodist Episcopal Church" was set on foot in St. Louis on last Thursday with the pledge that in the year 1912 that prominent sect would give not less than six millions of dollars annually to the missionary cause, this Society, representing the oldest, best, and noblest Christian organization in the world, is constrained in this land of liberty, wealth, and generosity to beg for the individual mites of a few givers in the great Catholic multitude, in order that a few paltry thousands of dollars may

be sent forth yearly, for the help and preservation of church and school in the numerous sparsely settled and impoverished districts in the vast territory between the Gulf and the Lakes, and between the Atlantic and the Pacific.

One obstacle encountered is the inability to reach the rich Catholics. They are busy men of affairs and their leisure for reading is exhausted before a glance can be given to any publication bearing upon the work in hand. The officers of the Extension Society enjoy not the honor of their acquaintance and would not have the time to call upon all of them, had they the entree to their houses or places of business.

And still, what cause more worthy could smite the heart of the Catholic man of means than that which makes for the building of new churches and the repair of old temples, where indisputable necessity demands them for the reclamation and salvation of well-disposed but unattended Catholics in places remote from the business centers? Thousands, bearing names of indubitably Catholic origin throughout the realm of this Heaven-kissed country of ours, have lost the instinct to bend the knee before the shrine whereat we worship, and have even forgotten the doctrines, practices, and prayers which a fond Catholic mother sought to enfibre in their youthful souls because, when they left their mother's knee, there was neither church nor priest to bind their affections to the religion which is our heritage and sublime privilege (applause). How, therefore, can a rich man more enduringly monumentalize his name and his family than by being a giver to this broadest, most exquisite, and most potential charity?

Another obstacle found and deeply felt is the difficulty of meeting the host of men of moderate means, whose proclivities are sincerely and undeniably Catholic. The fewness of the workers in our cause shows the futility of the attempt to get into close touch with the one-hundredth portion of this numerous class, in order to tell them of our cause. They, too, are engrossed with the cares of business and have but meagre

time, if any, in which to learn aught of the happenings or forward movements in the domain of Extension. And yet, had they knowledge of the work that has been and is being done by this Society, with what eager pleasure would not many of them discover the long-wished-for channel in which their generosity could find an agreeable and profitable outlet!

Still another obstacle met with is the impossibility of meeting face to face the millions of Catholics in our great commonwealth who make no pretense to wealth or means, but who, in rightheartedness, loyalty, faith and practice, are the "Catholics of the Catholics" and always have a dollar to give to worthy charity (applause). This large class has not been reached with the needful information of what has been done and what remains to be done in the effectuation of the supreme project of Extension.

I have mentioned the main obstacles which beset the path of progress in this movement instinct with missionary spirit. I have two remedies, which must be applied concurrently, if relief from the obstacles named is to be attained.

My first remedy is in the possession of the people, of all Catholics, regardless of wealth or station, and consists simply in this: That every man or woman who harbors any interest in the cause of Extension—and what Catholic will disavow interest in a cause so fraternal and ennobling?—shall make an effort with unction and spirit to tell his brethren of this movement, what it means and how it is working with all its might and energy to save souls by providing for those who have them not the comforts of church and priest.

We are all brothers. It is an undeniable, although at times an obscure truth, that all Catholics are brothers. The Negro in the South, and the scarcely more favored white man in the churchless portions of the South, is our brother. The farmer, the rancher, the miner, the store-keeper and the section hand in the distant regions of the West, the Northwest, and the Southwest, where no church pinnacle kisses the starlight, is

our brother. If you ever revolved in your minds the proposition of the fatherhood of God, you must have embraced the proposition of the brotherhood of man. Every principle of brotherhood imperiously demands that you shall spread the light, by talking to your friends of this growing movement, and thus, while helpful to others, you will be helpful to yourselves (applause).

My second remedy is in the possession of the Catholic clergy. In many of the Protestant denominations one or more Sundays each year are devoted to missionary exhortation and work, its aims, the conditions brought to light, and the results are the theme of all the discourses of the day. Thus all the members of each parish are put in touch with the missionary genius of the church, and are advised of what is being done and how it is done on the missionary side of the organization. Interest in the cause is awakened in every church, spreads to every individual member, and, as a consequence, millions flow into the missionary coffers.

My second remedy comprehends that there shall be a missionary Sunday in every Catholic church, throughout the land, each year. That on that Sunday the text of the sermons, not the perfunctory announcements, shall be the missionary endeavors of the church as worked out by Extension (applause). There is no place for right speech, for apposite diction, or for real, genuine oratory like the Catholic pulpit (applause); the audience is impressionable, and the speaker comes forth robed in the grandest inspiration. Peter the Hermit was not inspired by a higher or holier cause than that which Extension offers to the man of God in the Catholic pulpit. No one can better outline the needs to which Extension ministers, and no one can better unfold the lines of charity through which Extension relieves these needs, than the priest.

I have pointed out the two ways by which the leading obstacles to the progress of the Extension spirit can be overcome. I appeal to priest and layman to lend a helping hand

to a cause which looks solely to the betterment of mankind, which touches the highest and holiest instincts in the human breast, and which will increase and ennoble the Catholic citizenship of this God-blessed Republic, whose perpetuation in strength and glory to the end of time, is the prayer of every right-minded Roman Catholic (applause).

MSGR. LYNCH: Ladies and gentlemen, I hope you will try to keep in mind what has just been said to you by Doctor Breen in his eloquent discourse. I would like to emphasize just one point that he made. I remember when I was a young priest I submitted a scheme to my Bishop for the accomplishment of some good that I thought could be done in the parish, and he reminded me of this fact, "that it takes money to save souls." In the Providence of God miracles are not the usual occurrence, and souls must be saved through human agencies. Money is needed to supply priests and churches, and I hope you will keep that point always before your minds. (Applause.)

Let us have a few words from Maj. Chaplain Vattmann of the Philippine Islands. (Applause.)

MORE ABOUT THE PHILIPPINES.

Address by

MAJOR THE REV. E. J. VATTMANN, Missionary Apostolic.

Most Reverend and Right Reverend Fathers, Ladies and Gentlemen:

A friar who had worked for thirty years in the missions in the Philippines told his brethren that for some years he had been engaged in writing a history of the Philippines, but that he did not want any one to look at it until after his death.

When he died there was a rush for his cell. In it was found a large volume, "What I Know of the Philippines and the Filipinos." The next page was a blank, and the next page was a blank, and the next page was a blank; but there was yet one word, "The End." You are slow "catching on" (laughter and applause). Now, if that holy man, after traveling over the Philippines for thirty years, hesitated to write a single word about what he knew of the Philippines and the Filipinos, do not expect that I can tell you, being suddenly called upon, all about the Philippines or the Filipinos.

When the President of the United States sent me to the Philippines in 1902 to study the educational and religious conditions of the Islands he gave me such opportunities that I could see in one year, perhaps, more than others who had not those advantages could see in ten. I spent no time in the cities. I went into the country. I was in the city of Manila only for two and one-half days. My experience, therefore, was gathered all over the Islands.

Now, my friends, the Catholic religion has been flourishing there for two hundred and fifty years; in fact, it has been in a flourishing condition until about fifty years ago, when the Katapunans, a society of free masons, began to work against both the Spanish government and the Holy Church. You have heard much talk about the friars, the monks, the first missionaries there. Let me tell you, my friends, that they were holy men, that they were learned men, that they were zealous men, every one of them (applause). If, perchance, there be an exception, it simply proves what I have stated. The many beautiful churches speak louder than words about the zeal of the priests and the faith and the charity of the people, but things have changed. The Catholic Church is in a very poor condition in the Philippines to-day. Do not blame that, I beg of you, on the American government, because the troubles of the Church in the Philippines began at least fifteen years before we occupied the Philippines. The insurgents

in the insurrection against the Spanish government are the very ones, friends, who destroyed as much as they could of the Catholic churches and Catholic religion. You have now and then seen chalices, vestments, etc., offered for sale here, and you have been told that the soldiers took them out of churches. Friends, do you honestly believe that an Irish-American soldier would stand by and see a comrade steal a chalice or a vestment from the Church (applause). That was a foul slander. Those chalices and vestments were stolen, but they were not stolen, thanks be to God, by American soldiers; they were stolen by the insurgents, the Filipinos themselves, or the Chinamen, who have a keen eye for making money (applause).

In my report which I made to the President, and also to my Bishop, and which afterwards was placed before the Archbishops of the United States in Washington and before the Holy Father in Rome, I had three points: First, showing what the Church had been; second, the condition of the Church today, and then I offered some remedies in order to save what can be saved. I shall speak about this last point for a minute.

We need priests in the Philippines. If there is any place where laborers in the vineyard are needed, they are needed in the Philippines. Friends, there are priests who have today parishes of sixteen thousand families—one priest for sixteen thousand families! Therefore, as some one has said here a little while ago, children are no longer baptized, people no longer go to confession, and they do not receive the sacraments on their death beds. We need priests, priests!

And what kind of priests? Some have said American priests. I do not agree with that. There are a good many difficulties for the American priest that he would never know until he gets there. He may be ever so zealous, but there are climatic conditions, linguistic conditions. Some people believe that every one in the Philippines speaks Spanish. Only

about eight per cent understand Spanish. The rest of the population speak their dialects, and there are many dialects, more than fifty, one as different from the other as the dialects of our Indians in the West are different one from another. Now, how to master that? By the time the American priest is able to speak, to preach, these different dialects, he wants to go home to God's country, and I don't blame him (laughter and applause). But that is the least of all objections. The great objection is that the people there want Filipino priests. Friends, in America the Germans say, "Irish priests can say Mass as well as German priests, but we would rather have a Dutchman" (laughter). The Irish will tell you the same. Why, we have now even Polish bishops, Bohemian bishops. I think they are justified in asking for Filipino priests. I say Filipino priests—and there are many candidates for the Filipino priesthood—should have this one quality; they should be educated for a short time in America. And that was one of the remedies that I suggested to the President and my Bishop when I returned.

Now I have gone to work and the Bishops and the Archbishops of the United States have been kind enough to promise sixty-two free places for Filipino students in America, and Father Kelley has told me that he has three thousand dollars on hand by which these students can be brought from the seaports to the different seminaries (applause); and some one whose name I do not want to mention, but you a few weeks ago became acquainted with it, has told me that he will see to it that they can come free from the Philippines to either New York or San Francisco (applause).

Now, friends, I was told that I should not speak longer than ten minutes. I think that time is up. And although it was Father Kelley who told me that, and although you know he used to report to me for duty once, yet today I am his subject. You know, I really discovered Father Kelley (laughter and applause). In the year 1898 when I was just getting ready

to go to Cuba, in Tampa Bay a young gentleman came to me, a very fine looking young man (laughter and applause), who told me he was chaplain of a Michigan regiment. It was Father Kelley, and I looked him over very carefully, took his right hand in mine and said to him, "Father Kelley, you are just the kind of a man we want" (laughter and applause). And, friends, we want just such kind of men as Father Kelley in the Church Militant, not only in the United States Army, but in the Army of the Lord (applause). Therefore, pray that God may send laborers into His vineyard, especially to the Philippines. I have a letter here which will tell you how much the Filipino people think of that movement to have Filipino students come to this country. This letter was written to me by the representative of the Philippine Islands in Washington, Hon. Pablo de Campo. It says, "Your efforts in this enterprise, getting Filipino students to study in the United States, are deserving of the most commendable praise and they carry with them the blessings upon you of the good Catholics of the Philippines" (applause). Let every one of you offer one Hail Mary that God may send laborers into the vineyard of the Philippines.

ANNOUNCEMENTS.

Dr. Kelley: Ladies and Gentlemen. Those who intend being at the mass-meeting tonight probably want to hear once more the directions which will insure their entering the hall. I would like everyone to kindly observe the directions very well, because, as I said this morning, we are going to be "up against it" very, very hard tonight.

In the first place, there will be fifteen hundred seats reserved in the body of the hall for the delegates only. These

delegates will be admitted on their badges. Delegates will not present tickets. If they have no badges, they will kindly procure them at the office on presentation of their credentials. No one will be permitted to occupy a delegate's seat tonight unless he displays a badge at the center door of the hall on entering. Delegates are requested to be in their seats at fifteen minutes to eight. At eight o'clock there will be no reserved seats in this hall. It makes absolutely no difference whether you have a badge or not—you will not get into the hall after eight o'clock. Now, in order that there may be absolutely no trouble over the affair, understand that warning has been given—no one will have a seat reserved after eight o'clock, and you will help us by getting in before eight o'clock. The hall will be open at seven o'clock.

Those who have no badges, but who possess tickets, will kindly remember that they are to keep the center of the lobby open and they will line up on each side as the police direct. More tickets have been issued for seats than we can accommodate. Hence, those who come early will get the seats, and after the seats are full, police and fire regulations will compel us to close the hall, no matter how many are outside. This is the third time this warning has been given, and we sincerely hope it will be heeded. There will be no entrance to this hall by the alley. Reports have been sent out that delegates would be admitted by rear doors. The alley is now all torn up and we can admit no one that way. Ticket holders will come in by the main entrance, but take the side doors, and delegates will enter through the center doors. Delegates wearing silver badges are admitted to the body of the

hall and all wearing gilt badges with the red cross will be admitted to the platform or seats near by the platform.

I wish to announce once more that the Chapel Car of the Society is on the Illinois Central tracks at Twelfth street, and any one desiring to visit the car will be very welcome to do so, not only today but also tomorrow and as long as visitors come during the rest of the week.

This morning I made some additions to the list of Life Members, and it appears that these additions have once more had the effect of working up enthusiasm. (Applause.) The present list of founders, as we received them from these meetings, is as follows: Richmond Dean, William J. Hynes and John A. Lynch. These three subscribers of $5,000, or $500 a year for 10 years, are entered upon the Founders' List of the Society, and they come to us through the interest that was awakened by this Congress. The new Life Members are: Chauncey Olcott (applause), Reverend Maurice Dorney (applause), and the Fathers McNamee. I wish to add to these now a new member. This morning, while I was upstairs at the door of my office, a priest came up to me, a venerable clergyman who doesn't like to be called "old," and who really is very, very young in his heart, and said, "I think I will subscribe to a Life Membership, but on one condition." I asked, "What is the condition?" He replied, "That you won't read off my name." But I urged, "Everybody has made the same request and if we can't read off names, we lose the encouragement." "Well," he said, "I am very sorry, but you don't get the money if you read off the name." (Laughter.) I told him that I certainly needed the money, but that under these conditions I would forgive him the rest. I asked him,

"How will I announce it?" and I made two or three suggestions which would almost discover him. But he was watchful. "No, I don't want you to announce it in that way. Announce it this way, and everybody who knows me will know who it is. Tell them that it comes from a miserly old fellow who now has his eyes open." (Laughter and applause.) But I met somebody a short time afterwards who knew him, and I told him the joke. The man who knew him said, "He is anything but a miserly old fellow. I don't know where he is going to raise the money to pay it, because he gives all he has away." (Laughter and applause.) But let me assure you, ladies and gentlemen, that if it be possible to collect, Church Extension always does it, and I know perfectly well from the kindly sentiments expressed that if it were possible for this good Eastern pastor to make it a dozen Life Memberships he gladly would do it.

The second Life Membership came to me just a moment ago. As I was about to step forward to make my announcements the pastor of Holy Angels' Church in Chicago came up and said, "Put Holy Angels down for a Life Membership." (Applause.) Many thanks to good Bishop McGavick, Holy Angels' Pastor.

Msgr. Lynch: The meeting is not over yet. Ladies and gentlemen, I am sure we have all been very much entertained by that magnificent description of the conditions in the Philippines that we have just heard. Now, at the request of the President of the Society, the Church Extension Society, I wish to announce that on account of the preparations that are necessary for the meeting tonight we shall not be able to

remain longer in session, but there is one important thing yet to be done.

You have heard a great deal about the needs of the Catholics throughout the United States, the missions with their multiple needs. What good will it do to hear all this if nothing comes out of it? We pride ourselves, American Catholics, on being a practical people. We want to do something for others, not simply to speak about what ought to be done. Remember, seventy-five years ago Frederic Ozanam was taunted by his confréres with this question, "What do you Catholics do for others?" And his answer was the St. Vincent de Paul Society. (Applause.) I ask, now, that something be done at this moment. The resolutions will be offered tonight at the mass-meeting, but before you leave this hall at this, the close of the actual sessions, I would like both the clergy and the laity to join in an expression of what they intend to do in the future. We want to see if the clergy are willing to go back to their parishes and, with the approval of their Bishops, to speak about this Extension Society and organize some means or other to provide funds for the many needs which it has. I want to know if the laity are willing to do something. All can do something, whatever is in your power to do. Talk about it. Give something towards it. Join societies that are organized. If you are willing to do this, I want you to say so.

Therefore, I ask the clergy and the laity if they are willing to do what is in their power immediately after the adjournment of this Congress, on returning to their homes, to make it a practical succcess, so that it shall be forever memorable in the annals of the Catholic Church of America. I want them to express the sentiment by rising. I want a rising vote. Let

nobody rise unless he is willing to join and do something for this cause. (All rose.) I thank you kindly, ladies and gentlemen, and reverend clergy; you have done well. God bless you! May you go home and carry out the promise you have made!

Now, the closing prayer will be said by the Rt. Rev. Bishop Garrigan.

CLOSING PRAYER.

THE RT. REV. PHILIP J. GARRIGAN, D. D., Bishop of Sioux City:

Our Father Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven.

THE CONGRESS: Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

BISHOP GARRIGAN: Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

BISHOP GARRIGAN: Glory be to the Father, and to the Son, and to the Holy Ghost.

THE CONGRESS: As it was in the beginning, is now, and ever shall be, world without end. Amen.

BISHOP GARRIGAN: Thanks be to God.

Adjourned 4:30 P. M.

Mass Meeting

Wednesday Evening, November 18,

VERY REV. FRANCIS C. KELLEY, D. D., LL. D., President of The Catholic Church Extension Society, presiding.

(Meeting called to order at 8:10 P. M.)

DR. KELLEY: Your Grace, Most Reverend, Right Reverend and Reverend Fathers, Ladies and Gentlemen:

I have just been informed that there are fifteen thousand people outside the hall, and there surely are a few inside. (Laughter and applause.) The fifteen thousand people out of the hall need a few more police to keep them from trying to get in. A story is told that in England, at Oxford, on one occasion a great non-Catholic missionary meeting was being held. Somehow there were certain persons in the audience who did not like the proceedings and they mentioned their dissatisfaction loudly. By and by the missionary meeting became somewhat of a riot, and over the din the Chairman shouted out: "Have patience, brethren, the Lord God of Hosts is with us; I have sent for six more policemen." (Laughter and applause.) So, I suppose, ladies and gentlemen, that story is applicable tonight, since I understand that the committee has sent for fifty more police.

I have been worrying a good deal about the three-minute speech with which I should start this meeting, but the more I worried the more certain I was that I could not do justice to anything in three minutes. So I made up my mind that my

speech would consist of a story, or rather a parable, which I would apply to this occasion.

The parable is, that on one occasion a great lord planted a seed beside a stream and left to his servants the care of it. The servants were careful indeed to tend the little shoot when it sprang above the ground. They watered it, nourished it in every possible way, even to clipping the vegetation which surrounded it, that its strength might not be impaired. By and by the little shoot became a tree, and after a while the servants understood that their Master had planted this tree in order that they might have shade when they rested from their labors. They very carefully tended the tree when it grew up until its branches extended out, and soon they fell in love with the shade. They cultivated this tree so much that at last the branches began to turn down and the tree looked somewhat like a tent. And the servants went to the shade as often as they could, kept on cultivating the tree and forgot all about the distant portions of the field which called also for their tending. Everything near the convenient tree was allowed to grow and prosper, but that which was too far away was somewhat neglected. At last the servants had even the fields cut off from their vision by the peculiar growth of the branches of the tree whenever they sought the shade. Then someone came and laid an axe to the branches and cut them down, and the chips fell upon the sleepers and awoke them. In indignation they objected to the work of the axe and to the cutter, but when they looked up and saw the neglected fields they were ashamed. They went out to them and, behold, the fields blossomed and bloomed under their labors!

Tonight, ladies and gentlemen, we close the first Ameri-

can Catholic Missionary Congress, and chips have been falling all through it. You cannot cut down the obstructing branches without some chips, at least.

There is one note in particular which we tried to strike in this Congress, and it was a note of peace and kindly sentiment toward all. If at times our separated brethren were mentioned, it was only because we could not avoid it. But our separated brethren must remember that if chips fell on them, harder ones and bigger ones fell on ourselves. We have not been afraid in this Congress to face conditions, because we knew we had to face them.

Tonight we close the Missionary Congress, and I know that we close it under splendid auspices. It has been a real awakening, not only for Chicago, but an awakening for almost every city in the United States where our people are found. Reports have come to us tonight from New York, from Detroit, from New Orleans, from Cincinnati, even far, far west to the Rockies, that the daily papers all over the country have been laying special emphasis on the work of this Missionary Congress. (Applause.) So others have heard our voices. You who have joined in the deliberations deserve all thanks, and we ask you to continue the good work that you have done by going out and saying the right word for Catholic missions in America. Let us wake up. Let us wake up and see the distant fields, and they will blossom under our labor.

It is a great pleasure tonight to introduce to you as the first speaker, a Bishop who is really, really missionary. He comes from a missionary diocese, and from Chicago he goes back to missionary labors. Let me present the eloquent Chief

Pastor of Wheeling, West Virginia, Bishop Donahue. (Applause.)

THE POSSIBILITIES OF THE FUTURE.

Address by

THE RT. REV. PATRICK JAMES DONAHUE, Bishop of Wheeling, W. Va.

May it please Your Grace, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, and Delegates, Ladies and Gentlemen, to this Conference:

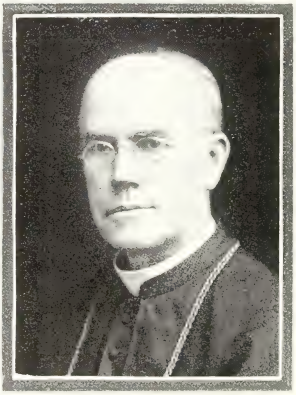
I feel that I deserve—and I know that I have this evening—your sincere sympathy. I am not The Most Reverend William H. O'Connell of Boston, Massachusetts. (Laughter and applause.) I come from a little mountain See. The Most Rev. William H. O'Connell of the great Archdiocese of Boston has found it impossible to be present at this great Congress. Instead he has sent his check for one thousand dollars (applause) as an earnest of his keen interest in this admirable work. Since I was not able to send a check myself (laughter and applause), I thought I had better come in person. (Laughter and applause.)

I feel very much like the man who, at a few moments' notice, was impressed to play Romeo in the great drama of love and passion. You who are theatre-goers know that there is a great balcony scene there. She looks down lovingly (laughter), yearningly (laughter), and she says, "Romeo (laughter), Romeo, wherefore art thou, Romeo?" (laughter). And he said, "I'm playing the part because the leading man missed connections at Kalamazoo." (Laughter and applause.)

I had a great, a severe, and a long-persisting temptation this afternoon. (Laughter.) I said Boston, Massachusetts, is to Wheeling, Virginia, as about one thousand to one. (Laughter.) And yet I will be generous and give good

RT. REV. PATRICK JAMES DONAHUE, D.D.,
Wheeling, W. Va.

Photo. Copyright applied for 1909, Matzene Co., Chicago.



Rt. Rev. J. F. Regis Canevin, D.D., Bishop of Pittsburg. Represents the Diocese.

Most Rev. J. J. Keane, D.D., Archbishop of Dubuque.

Rt. Rev. John Francis Cunningham, D.D., Officiates St. Adalbert's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Denis O'Donaghue, D.D., Sermon, St. Sylvester's church, Sunday, November 15, 7:30 P.M.

measure. (Laughter.) I will deposit $1.75 collateral and fade. (Laughter and applause.) But, since I am here, permit me to say that I am glad I am here. It is not, and never has been, in the nature of a man of my race to run. (Laughter and applause.) Of course, there are exceptions to every rule. (Laughter and applause.) I heard of one Irishman who ran in the late unpleasantness at Bull Run. Asked why he ran in that shameful way, he said, "Faith, I ran because those that didn't run are there yet." (Laughter and applause.)

The First Catholic Missionary Congress is almost a thing of the past, but the Missionary Movement itself and what it stands for is very much a thing of the future. (Great applause.)

Begun, as was most meet and fitting, by the offering of the Immaculate Lamb of God in yonder Cathedral, its deliberations have been continued in this great hall, dedicated to martial exercises of a material nature, but during these days devoted to the formulating of the campaign in a great war, not of a material nature, but against the principalities and the powers of darkness and against the spirits in the high places. Plans have been laid, the strength of the enemy carefully estimated, the weak points in our own fortifications and in our personal armor have been examined, and from henceforth, from this night, the word of command is given, "Forward, advance!" (Applause.)

It was begun in this hall most fittingly and auspiciously. Round about us here were thronged threescore Prelates who have the solicitude of all the churches in their respective jurisdictions. It was led by your Most Reverend and honored Archbishop, the incumbent of this great See of Chicago (applause), this great city by the lake, this home and refuge of so many thousands of the poor and oppressed from other lands. And, standing beside him, with words of encouragement and cheer upon his lips, and with uplifted hand in benediction upon all the efforts here and in the future to be made,

the Apostolic Delegate gave us all, Archbishops, Bishops, priests, delegates and laymen, the blessing of the Sovereign Pontiff Pius X. (Applause.)

What a sublime spectacle has it not been for these last few days! How it has stirred the pulses and moved the hearts of men and women of faith! Here, upon this platform, stood the personal representative of His Holiness, and our thoughts, our instinct of faith, go across the Atlantic to that white-robed Father of all Christendom, blessing and encouraging us by his special rescript, and on from him, back and back we scan in mental vision that long line of two hundred and sixty-four Pontiffs up to the Blessed Peter himself, to whom Christ, the Son of the Living God, said, "Thou art Peter and upon this Rock I will build My Church: and the Gates of Hell shall not prevail against it." (Applause.) "As the Father hath sent Me, so I send you." "Go, teach all nations!" What comfort and strength that here, a day or two ago, and even still, we have among us the personal representative of the Vicar of Jesus Christ, in his turn the two hundred and sixty-fourth successor of Blessed Peter, the last representative of that long line of philosophers and theologians and art-patrons and cathedral builders and lawgivers and saints and martyrs, that long line of Sovereign Pontiffs compared with which the proudest royal dynasty of this world is but as of yesterday! (Applause.) What an astounding miracle it is to see that, in the crash of empires, the cataclysm of the nations, the upgrowth and the dwindling of all man's work, the rise and the decaying of civilization, in persecution from without and schism from within, there is always a man sitting upon the Fisherman's Throne giving laws in the Name of Jesus Christ Himself! (Applause.) It is not so much, dearly beloved brethren, a miracle as the fulfillment of a prophecy. "Go, teach all nations," He said, "and behold I am with you all ways, even to the consummation of the world."

And so on and on up this line of two hundred and sixty-

four, a large percentage of them canonized saints, and all men of wonderful powers; we go to Christ, and that Christ Himself says, "As the Father hath sent Me, so also I send you." And thus we establish the line of continuity between the humblest delegate in all this assemblage and the almighty will of the Almighty Father of Heaven and of earth!

This Congress is closing this evening. It is the first, but it will not be the last. (Applause.) This place, devoted to martial exercises of a material warfare has, in these last few days, received a hallowing and consecration which evermore shall cling to it, and Bishops yet unconsecrated, yea Bishops yet unborn, and armies of priests, in the good time to come, and your children's children, and their children's children unto many and many a generation, will point to this spot in Chicago, the great metropolis of this great Northwest, point with exultation to it as their greatest treasure, because in the Year of Grace 1908, upon this spot and in that crumbling and ruined building, was held the first meeting of the American Catholic Missionary Congress! (Great applause.)

Do you think those who built the pyramids ever dreamed of the centuries they would last, the wonder and admiration of all the peoples of the earth? Why not? Because they were too close to the erection and they formed a part thereof. They had no perspective. They could not stand outside the moving procession then. And so it is with the humblest of us here this evening; we fail to conceive of and to appreciate properly the magnitude of the things that have been discussed in this building in the last three days. And so I say, may God bless this first attempt at a Catholic Missionary Congress, and may it be but the forerunner of hundreds and hundreds of other annual congresses in that great time when to our faith shall be the victory and Christ shall reign undisputedly from ocean to ocean and from Canada to the Gulf! (Applause.)

We have listened, my friends, to a recital of nearly all the needs and woes of poor humanity. We have heard of the mil-

lions and millions of heathen sitting in darkness and in the shadow of death, and we have ascertained, perhaps for the first time, that we, who profess the faith of Christ, are after all but a minority fraction of all living and breathing humanity. We have heard through able advocates the cry of the pagan child, begging for its life, for its liberty and for the pursuit of happiness. We have heard the demand from fair Canada, across our border, for missionary colleges for the great Northwest. We have heard one pleading for those shut out from the world, the deaf and the dumb, unable to speak the love they feel for those they love, unable to hear those protestations from those who would reciprocally make them. We have heard of the poor neglected Indian who, even in common with white men, has suffered so tremendously in the last ten or fifteen years from that species of oppression known as "graft." We have heard the accounts of the labors and the needs of the Apostolate Fathers preaching to the non-Catholics in these United States. And, oh, how every missionary and Bishop could add supplement after supplement of fact to these appeals. Oh, how many a Bishop, especially from the South and possibly from the far West, could tell you what dense ignorance and darkness still reign in those regions! Why, some of them are voting for Andrew Jackson still. (Laughter and applause.)

I heard of a Boston man who went to an old lady sitting in front of her mountain log-cabin looking out upon one of those magnificent sunsets, which is about the only thing they enjoy in those regions, and placidly smoking her pipe. And he said: "My friend, have you any Presbyterians here?" She went back to the little lean-to and brought out some coon skins and catamount skins and bear skins and wolf skins, and she spread them out and said: "Pardner, look 'em over and see if they're what you're arter." (Laughter and applause.)

I had occasion myself to attempt a refutation of the slanders and calumnies of Maria Monk. Standing beneath a great

elm tree with my auditors sitting on the grass round about me, I said to them: "The best proof that Maria Monk was an impostor is that contained in Appleton's Encyclopedia, published in Boston, and not under the auspices of any Catholic whatsoever; and if you look in the pages of Appleton's Encyclopedia you will find Maria Monk set down as the greatest fraud of the nineteenth century." I heard afterwards that, as they rode home along the ridges and over the shoulders of the mountains, some of them fell into a brown study, and they said: "About this here encyclopedia—what kind of a thing is it and how many wheels does the consarned thing travel on?" (Laughter and applause.)

We have heard in these few days the call, not indeed articulated by them, but by those that love them, of the black man in the South, in the bayous and in the woods and in the slums of the congested cities. We have heard the rights of the red man presented also, and one was here, filed as an exhibit by His Grace, Monsignor Pitaval, who knows very well what he is about. (Laughter.) And as he sat there in that chair gazing over the sea of faces, with that melancholy cast of countenance and the high cheek bones, I said to myself: "He represents poor suffering humanity come here in person to demand redress and mercy from all the wrongs inflicted upon his race." (Applause.)

Wherever there is sorrow, wherever there is darkness, wherever the people are prone to sin and error, the plea has been raised for them before this tribunal, and, oh, my friends, deeply, piercingly, have those pleas and those arrays of facts sunk down into our hearts and consciences, and during these days there have been thousands of high resolves to devote ourselves, our means and our efforts, to the cause of suffering humanity. (Applause.) We have begun to understand in our own dim and imperfect way what the Sacred Heart of Jesus, that heart divine as well as human, felt when He looked over the crowd in the desert, or rather by the Sea of Galilee, the

hungry crowd, not only hungry in body but hungry in soul, not only ailing in their members but ailing in spirit also. He looked out and he said: "I have compassion upon the multitude." A century and more before Christ came a buskined actor stood upon a stage and gazed, as I am gazing now, over a sea of faces, but ranged in their tens of thousands tier upon tier, up to the very dome itself, and there he gave forth to those assembled multitudes the words placed upon his lips by the poet Terence: "Homo sum, humani nihil a me alienum puto"—"I am a man and there is naught that touches man that is not my concern." An instant's pause and an electric shock lit up all those tens of thousands of faces, and that vast throng sprang to its feet as though to go forth and meet the nobility, the beauty of that high thought! And you in these last few days—not so demonstrative indeed because you are of a colder clime and of a more phlegmatic temperament—you have not risen up and applauded and shouted as that crowd in the theater; but I know that you have highly resolved that henceforth you will take this work of the Catholic Missionary Societies to your heart and that you, too, will feel a thrill of sympathy for all these wants of humanity, whether among the white or among the black, or among the red, or among the yellow across the wide Pacific, where our latest acquired brothers cry for help.

I am neither a prophet, nor the son of a prophet, but I take the privilege of one with some imagination and some ability to forecast the future from the present. I have no mission to proclaim the things that are to be, but closing my eyes, I see this fair land a half a century—or, at most, a century—hence a Catholic country, practically speaking (applause), and in the winter nights, through the fog and the mist, and the snow, from the Atlantic to the Pacific, and from North to South, I hear one Angelus bell speaking unto the other and calling the millions to prayer. (Applause.) And over those plains and across the mountains, that now only know for inhabitants the

coyote and the wolf, I see a vast chain of Catholic Churches girt about by homes of purity and peace. I hear the tinkling of the bell at the sacred moment of Consecration, and all over the land I behold on Corpus Christi and in Mary's sweet month the white-robed children wending their way along the green and pleasant paths, wending their way and singing their songs in flower-like sweetness of feature and purity of heart, lifting up their souls to that God Who made them and Whose grace is showered upon them. (Applause.)

I see, ladies and gentlemen, in the year 1958 at the latest—I put it thus far forward so as not to indulge any personal expectations myself (laughter)—I behold here, not threescore Bishops, but three hundred robed Prelates, attending the fiftieth American Catholic Missionary Congress. (Applause.) I not only see Bishops and Archbishops, but I see members of the Sacred College to the number of four or five (applause) clothed with the sacred purple.

I see Christ living, Christ ruling, Christ reigning and Christ loved throughout all this broad land! I see the wane and the extinction of all the fads in religion and the ever-changing philosophies. I feel certain that by that time our friends, the Socialists, will have had quite a large number of lucid intervals. (Applause.) They have proved that some sense is returning to them by the fact that the numbers at the last election of 1908 were far less than the election of 1904. (Laughter and applause.)

And I hope that in the end, in the good days to be, that the Standard of the Cross will be raised in every school, at every crossway, upon every mountain top, and that the truth will sink deep down into men's hearts, the truth spoken of by our Divine Lord Himself: "You shall know the truth and the truth shall make you free." (Applause.)

Is there any blur in the vision? Is there anything in all that long vista of the years appearing like a note of interroga-

tion? Alas, yes; alas, yes. What is it? I answer "apathy of Catholics."

What is "apathy"? Well, derivatively speaking, it is "a lack of suffering or of feeling." I believe, "a lack of interest in those engaged in struggle or who are in distress." We know what sympathy is, and apathy is pretty much its opposite. It is a kind of non-committal, negative, non-caring witnessing of a struggle of various forces.

That, ladies and gentlemen, in my humble estimation, is the great danger ahead for the Catholic Church in America.

Do we need more cathedrals? Not very urgently. Do we need more universities? Well, perhaps one of them will do for half a century yet. Do we need any of those other appliances and equipments which mark the fully-developed Catholic country and community? I answer "No."

What, then, do we need? We need earnest men and women who are enthusiastic in the cause of Christ and His Holy Faith. (Applause.)

I was saying my Holy Mass this morning and I read there of the Temple of God raised by the living stones of willing hearts, hearts given to enthusiasm and sacrifice; not a temple of free-stone or Cleveland stone or marble, but the living, breathing Temple of God.

We know what apathy is. Sometimes we are the victims of it. (Laughter.) Nothing hurts more than to be ourselves engaged in some fierce struggle and to see our alleged friends looking on unconcerned.

The last instance of apathy that I heard of—it may not be new to you, but still I will tell about it—was away in the backwoods (I won't mention the state) of the great Appalachian range. A mountaineer had administered a severe castigation to his wife for some dereliction of domestic duty. (Laughter.) And she went to the well some two hundred yards away—to the spring-house, as they call it—and returned with her bucket of water. She was afterward telling

her nearest neighbor, ten miles away, about the sight she then beheld—her husband, who had recently whipped her, engaged in a mortal struggle with a big black bear. And the neighbor ten miles off said: "Sal, how did you feel when you seed them wrastlin' up and down that away?" And she said: "Maria, my back smarted so I didn't give a continental which whipped." (Laughter and applause.)

Alas, this apathy! It is the one great danger looming ahead to be dreaded. We are so softened and so blinded by prosperity, so engrossed by the pursuit of wealth and position, that we look upon our Holy Mother Church engaged in mortal combat with the foe, and we stand with folded arms regardless of and apathetic as to the result.

Have you read the fifth chapter of the Book of Judges? The things there narrated happened about three thousand years ago. The Chanaanites were persecuting and carrying war and bloodshed and devastation and ravage of every description into the very heart of the Tribes of Israel, and about that time they gathered together all their forces under Sisara, the great general, and they swooped down upon those tribes, and Issachar for a time bore the awful brunt of battle. In their terror and distress they sent word to the other tribes to come to their relief, to bring up reinforcements; and Dan and Galaad and Aser refused to pay any attention to the call. And there was a little district there, possibly enfolded in the bosom of the hills or perched upon some high crag, called Meroz; and Meroz, too, although constituting a part of that same aggregation of tribes, paid no attention to that awful call of their distress. The main engagement took place on the left bank of the brook of Cison, and terror struck all the army of Sisara and Samgar and all the chieftains, and they fled and were repulsed with great slaughter, and, as the Scripture says, the torrent of Cison was drugged and choked with the corpses of the slain. And Sisara fled headlong and he went to the tent of Jahel and she, the Jewess, received him with apparent

hospitality, and when he laid himself down to rest this Jahel took a nail and a hammer, felt of his temples, where the place was soft, and she drove that nail through the warrior's head and fastened him to the ground, "and so, passing from deep sleep to death, he fainted away and died." Then follows one of the sublimest of canticles, reciting the doughty deeds of all the other tribes; and then the verse: "Curse ye the land of Meroz, said the angel of the Lord: curse the inhabitants thereof, because they came not to the help of the Lord, to help his most valiant men." Although its location cannot be determined, accursed Meroz stands through the ages for that man and that woman and that group and that community of men and women who can witness a great struggle, a great cause, hanging in the balance and fold their hands and give no sign until they come to offer congratulations upon the victory. (Applause.) If, in the Catholic Church, we could wipe out all the places that should be aptly named "Meroz," if we could fire every Catholic heart with some of that fire which our Lord says He came down upon earth to enkindle, and His great desire was that it should be enkindled and grow more and more and greater and greater: ah, then, dear friends, I would have no misgiving and no doubt but that the vision which I have attempted feebly to describe would grow more and more in breadth and beauty until earth would be heaven and Jesus Christ would reign triumphant in every heart!

Why are we so lagging? Why are we so apathetic? Why do we see the fight which we have had described in various parts of these United States during the last three days, here upon this platform, go on in various parts of the United States, and yet feel no fire of that Divine Love, no movement of that great pity which should make us Christlike, in conforming to that love and compassion and pity of the Sacred Heart itself? Why should we not go forth to battle? Why should we not fight as earnestly as those others whose missionary efforts have been laid before us by way of contrast and warning?

Why, I ask again, should we waver and be indifferent in this cause? Is there any doubt in anyone's mind here present of the excellence, the glory, the Christlike nature of this work upon which we are asked to enter? Is there any possibility of a mistake in spreading the kingdom of Christ? In the lifetime of some of us, and across the Atlantic, a great war waged between England and France and Italy and Sardinia on one side and the great power of the Russian Bear on the other, and one day in 1856, at Balaklava "The Light Brigade" was drawn up in array, and there were cannon in front of them, cannon to the right of them, cannon to left of them, cannon all round them. Yet the order came to charge for the guns.

"Forward the Light Brigade!
Was there a man dismay'd?
Not, though the soldiers knew
Someone had blundered.
Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die;
Into the Jaws of Death,
Into the mouth of hell
Rode the Six Hundred."

A magnificent example for all time of the sovereign power of discipline, even when their advance was a blunder, a mistake, and every soldier in that Light Brigade knew it. (Applause.)

But from tonight, Ladies and Gentlemen, Most Reverend, Right Reverend, Reverend Fathers and Delegates of this Convention, an order has gone forth to us, and will go from this night, "Forward the Light Brigade!" And we know when we charge, even to our death, that no one has blundered (applause), for the order was given and is a standing mandate for these nineteen centuries down, to go forth and capture

the fortresses of infidelity and error and sin, and to teach all nations the faith of Jesus Christ. Another difference between that Charge of the Light Brigade and the charge which we are ordered to make is that our Lord and Saviour, Jesus Christ, the great captain of our souls, leads the charge Himself, and all we need to look upon are the blood-stained footprints of Calvary to know that He has led us on!

Yes, my friends, from tonight we are ordered to advance. No fallible man gives the signal, but He who is the uncreated wisdom of the Father, He in Whom there is no error or mutation, or shadow of change, Jesus Christ, the same yesterday, today and forever, Whose arm in this twentieth century is not shortened any more than it was in the great ages of Faith, when His representatives sent a Saint Patrick to Ireland, a Boniface to Germany, a Martin of Tours to France, a Cyril and Methodius to the Slavonic tribes, a St. Francis Xavier to China and armies of missionaries to the uttermost ends of the earth.

We do not so much need money as men and women. (Applause.) We do not, as I have said, so much need material temples of marble or of granite as we do the living temples of the Holy Ghost, the souls of earnest and self-sacrificing missionaries. We need thousands and thousands more of sisters in these United States. I am not asking from this Catholic Missionary Congress any money whatsoever and do not intend to ask, but, oh, if there are in this City of Chicago, or anywhere in the Northwest, any men or women who are willing to consecrate themselves to missionary work, in God's name come down with me and do the work of the Lord amongst those mountains! (Applause). It is a good thing to give money because money, even in spiritual warfare, may be termed "the sinews of war." It is a good thing to put ourselves to trouble and inconvenience, because that implies sacrifice of a more intimate nature; but the highest form of

sacrifice is to give and to consecrate ourselves forever, body and soul and our entire being, to the love and service of Jesus Christ and to work even unto death in His holy service. (Applause.)

There was a time when Catholic mothers in other lands—and I believe in this land as well—prayed morning and night that if Almighty God should bless them with offspring, it might be His holy will that there should be one priest at least in that family standing at the altar, or one young, fair flower of the family to give her virginity in consecration to the work of Jesus Christ. It was an honor and a pride to every Catholic family in the old lands to number at least one priest among them. But, alas, I fear that the spirit of faith is not now quite so fresh or strong. Otherwise, the wail would not go up from this platform and continue throughout these United States, that there are not priests enough in this Republic to save the men in the lonely forests and upon the wild mountains from dying without the Sacraments, not one priest in hundreds and hundreds of miles to whisper in their ear the sweet names of Jesus and Mary, not one priest to extend to them even conditional absolution, but they die in scores and scores, and hundreds, and I might almost dare to say "thousands," die like dogs as far as any exterior spiritual assistance is concerned. You of this great city, with this great mingling of races, this great epitome of the Church of God, where all the tribes and all the tongues and all the peoples have gathered together under the aegis of liberty and of the standard of this Republic, are you going to give up the things of God and the Holy Faith? Are you going to take thought for yourselves alone? Are we to be so unmindful of the rest of our less favored brethren that we are unwilling to extend to them the hand of sympathy and practical help? No, my friends, I will never believe it. I believe that much of

the apparent apathy is from want of thought and not from want of heart, from want of consideration and not from want of faith. I am delighted in reading the handbook of this Congress to find that there are not less than eighteen councils of the Knights of Columbus who have promised to give founderships, or at least contributions of one thousand dollars, to this great and sacred cause. (Applause.) I am glad to know that the Order of Foresters, the A. O. H. and the C. M. B. A. and other societies and parishes throughout the length and breadth of this land have also shown their interest in this great movement. I know and feel, without being a prophet or the son of a prophet, that it is only a short time before the flame enkindled here in this great Chicago will spread and spread, North and South and East and West, and over into Canada and to the Philippines, and that this great work of the Catholic Extension Society, by reason of the accounts of this first congress, will receive such an impetus as to leave practically no room for distrust or doubt as to its ultimate success in all the years and in all the centuries to come.

Ladies and gentlemen, although I am here against my will (laughter), I am talking a whole lot for a man that is here unwillingly. (Laughter.) I believe you will begin to doubt my sincerity unless I stop (laughter), and therefore, I desire with all my heart to thank you for the attention you have graciously pleased to give my few disjointed remarks. I thank His Grace, the Most Rev. Archbishop of Chicago (applause), and the members of this committee for the honor they have conferred upon me in permitting me to speak to this vast assemblage. I deem it one of the greatest honors of all my life to face this multitude, so various in race but all instinct with the same heart, with the same faith, "One Faith, One Lord, One Baptism," and I know and feel that in respect of this great movement, paraphrasing the words of Tennyson, that:

Teuton or Celt or Italian are we;
Lithuanian, Pole or whatever we be—
From Russia or Spain or great Hungary,
Or anywhere else from across the wide sea,
We are Catholics all in good wishes for thee!

(Great applause.)

Dr. Kelley: I have been requested to say that possibly you would not like to go forth from this hall without making your sympathy for the work of the missions practical. I know perfectly well that after the encouragement which was given you by those who could afford it, you will all feel like doing a little something for the great cause in order that Almighty God may understand that you meant it when you stood up this afternoon. In order to give you the opportunity you will notice that little envelopes have been placed in your hands with a convenient pencil enclosed, and I hope that every single person in the hall will use an envelope before he or she leaves. Indeed, I feel that your consecration to the cause of missions, made so beautifully and effectively this afternoon at the request of Monsignor Lynch, would not, after all, be sealed in the sight of God if you did not do something practical. If you cannot do it tonight take the envelope away with you. We can assure you that we will still be ready to receive you tomorrow or the day after at the office of the Society. Baskets will be placed at the doors as you go out for the envelopes and we are placing one man as a representative of the Society with them, and he is placing a policeman beside him, to take care of the basket (laughter), so you need not be in any way afraid that your offerings will not reach their destination.

I would also call your attention to the fact that the Congress has been so great, has been so far-reaching in its results,

that there has been a unanimous demand that we publish the papers and proceedings in book form. (Applause.) Today we have closed a contract with the J. S. Hyland Co. (applause) of this city as the official publishers for this Congress. They will publish the book, about four to four hundred and fifty pages, as soon as the papers can be gathered in, and we hope that everyone will have a copy of the beautiful book—you know what quality of book Mr. Hyland turns out—to keep in their libraries as a permanent souvenir. I am glad that Mr. Hyland is going to publish it, and I here take this opportunity of testifying to the good work that he did for us at the Hibernian Convention when that Convention made Extension its national charity, thereby giving an example to others. (Applause.)

And last among the announcements, before we hear the eloquent New Yorker, let me once more call your attention to the way this missionary spirit is acting on individuals. It was a great surprise to the Congress when told that we had secured one founder, one five-thousand-dollar man. It was a greater surprise when we announced two. It was a surprise this afternoon when we had three. What do you think of four? (Applause.)

Just before coming to the Congress tonight—indeed, while I was taking my dinner in one of the hotels—a gentleman, a member of the Board of Governors of the Society, said, "You can put me down for $5,000.00. I have given you a thousand already. I will give you four thousand in a few days." I said, "All right, I will mark your name down." He said, "No name, please. No name." I said, "But the example. I want to tell them about that tonight." He said, "No name—

I am sorry, no name." So I can only credit the foundership to "A Governor."

And then today, after the meeting, sitting here answering questions and telling people I couldn't give them tickets and how sorry I was (laughter), a gentleman came up. I thought by the look in his eye he wanted tickets, too, and I began to stiffen up, but he wasn't looking for tickets. He said, "I come from Buffalo, New York. I belong to Archbishop Quigley's old diocese and want to register the fact that Buffalo was here. Put me down for a life membership." Thanks to Mr. James Hanrahan! So the founders and life members whom we can trace directly to this Congress are: Founders, Richmond Dean, Mr. Hynes and Mr. Lynch, of Chicago, and the Governor mentioned; the life members, Archbishop O'Connell, Chauncey Olcott, Father Dorney (applause), the Fathers McNamee (applause), a Western Bishop who wouldn't let me tell his name for fear the other Bishops would take the example too rapidly (laughter and applause), James Hanrahan and an Eastern Monsignor. (Applause.)

And now, ladies and gentlemen, I know that you are all very anxious to hear the next speaker. To this Congress came two very distinguished strangers, one of them the premier representative of the laity of Catholic Canada, Sir Charles Fitzpatrick, Chief Justice of that country, a Knight-Commander of the Order of St. Michael and St. George and a member of the Privy Council of the Empire (applause); the other, Catholic America's greatest orator, one of her foremost statesmen and one of her greatest Catholics, the Honorable Bourke Cockran, who will speak to you now. (Applause.)

ADDRESS OF THE HON. BOURKE COCKRAN,

Member of the Congress of the United States for New York.

Wednesday, Nov. 18,

Most Reverend Archbishop, Reverend Chairman, Most Reverend and Right Reverend Prelates, Reverend Fathers, Ladies and Gentlemen:

This Congress, like all Catholic celebrations, has two aspects—one religious, which the Clergy alone are competent to expound; the other civic, which is a legitimate subject for discussion by laymen. The religious feature—which is, of course, the most important, you and I will agree—has been discussed tonight with a wealth of rhetoric, a fund of humor and a depth of fervor commensurate with the subject,—if human génius can ever approach a subject so sublime.

The civic aspect, which falls to me for discussion, must, I fear, suffer sadly in its treatment by comparison with the splendid intellectual effort of which you and I were enraptured auditors. Ordinarily this is as it should be. It is eminently proper that the more important aspect should be treated by the stronger exponent. Owing, however, to some circumstances of very recent occurrence, the civic aspect of this Congress assumes unusual importance, and therefore I am almost tempted to regret that the genius which inspired the oration just concluded had not been reserved for the very important theme that remains to be considered.

The civic significance of this first American Catholic Missionary Congress becomes matter of capital importance, not merely to the Catholics of this country (numbering one-fifth of the population), but to the whole body of American citizenship, in view of a document which appeared in the New York papers—and, I assume, in all the papers throughout the country—the day before yesterday. It is in the form of a communication addressed to the President of the United

HON. W. BOURKE COCKRAN.
Address, mass-meeting, Wednesday evening, November 18.

VERY REV. CHRYSOSTOM THEOBALD, O.F.M.
German sermon, St. Augustine's church, Sunday, Nov. 15, 7:30 P.M.

REV. VINCENT TROST, O.F.M.
German sermon, St. Michael's church, Sunday, Nov. 15, 7:30 P.M.

REV. A. JAN, O.M.I.
Missionary of the Canadian Northwest.

VERY REV. F. BLECKE, O.F.M.
Provincial, representing the Eastern Province of the Franciscan Fathers.

States by the *"New York City members of the Synodical Conference of the Evangelical Lutheran Church,"* and it takes him severely to task because in a letter published a week earlier he declared that **"it is subversive of the basic principles of a real separation of Church and State to permit the religious belief of any candidate for public office to determine the casting of one's vote for or against such candidate."** (Applause.)

This principle of political conduct these clergymen admit to be sound so far as it applies "to a Unitarian" (I adopt their own enumeration), "a Methodist, a Jew, or any other religionist," but they insist it should not extend to a Roman Catholic. And why? Because, forsooth, in the opinion of these Lutheran gentlemen the Catholic Church, by Her Constitution, Her discipline, Her doctrine and Her tradition, is opposed to the existence of democratic institutions, and especially to that separation between Church and State which is a fundamental feature of our constitutional system.

This same sentiment is embodied in a set of resolutions offered at a meeting of the Baptist Ministerial Union in Philadelphia on Monday—the day before yesterday—by one of its members, at whose request it was laid upon the table for action and discussion next Monday.

Now, ordinarily, I am one of those who are not moved to resentment by criticisms, even when I believe them to be born of malice. In fact, I have evolved a philosophy of criticism, which operates to make me grateful rather than resentful for any that may be levelled against me. For if anything derogatory or injurious be said about you, it must be either true or false. If it be true the sooner you hear it the better. The earlier you learn of your short-coming, the better chance there is that you will promptly correct it. If it be false, then it is the highest compliment that can be paid you, for it shows that the man whose dislike is so strong that it impels him to assail you is driven to invent the ground of his criticism. (Ap-

plause.) Wherefore, it must be obvious that your critic is always either your flatterer, or your benefactor; he never can be an enemy who injures you. And that is equally true of bigots who misrepresent ecclesiastical institutions as of slanderers who traduce individuals.

This assault of these Lutheran clergymen, though we know it to be the offspring of intolerant bigotry and therefore under ordinary circumstances to be accepted as a compliment, since it serves to prove decisively that the enemies of our Church, unable to criticise her, are driven to misrepresent her, yet the fact that it has been widely published in the press and that its authors claim to express views held by a large number of followers, justifies us—nay, impels us—to define exactly the attitude of Catholics towards the institutions of this country; not the attitude which may be assumed by some of them, or by a majority of them, but the attitude which loyalty to their Church imposes on all of them. (Applause).

Against this assertion of her enemies that the Church is or can be hostile to American institutions, I, one of Her children, oppose this assertion. The widest extension of Catholic faith, Catholic worship, Catholic fervor throughout this country,—that is to say, the widest success of this Missionary Society,—cannot operate to impair, but must operate to stimulate, the loyalty of American citizens (applause); it cannot operate to weaken, but must operate to strengthen the foundations of our institutions (applause); for the Catholic Church is not only a force that must always operate to support this government; it is the strongest force that can be enlisted in its defense. (Applause.) Not merely is She the strongest force that can contribute to the safety of this Republic; She is the only force by which its safety can be completely assured. (Applause and cheers.)

Now, let us see if these propositions are capable of demon-

stration, for you must perceive, my friends, that if the success of this Extension Society could operate to endanger the security of this Republic, then this assemblage, the purpose it cherishes, the enthusiasm it manifests, the vast numbers that compose it, instead of being a source of pride, satisfaction and confidence, must necessarily be a source of general apprehension and gloomy foreboding among patriotic Americans.

Of course, we Catholics would have no difficulty in deciding between the misrepresentations of our Church circulated by bigots and the true character of Her Mission as it is established by the unquestioned facts of history, but I am quite sure any non-Catholic, not blinded by ignorance or misled by prejudice, can easily be convinced that the growth of Catholicism (by which I mean not simply growth in the number of men who call themselves Catholics, but growth in the number of Catholics who live according to their faith), can have no other result than to extend the empire of justice, and therefore the domain of free institutions, spreading liberty where it is now unknown, confirming republican government where it has been already established.

I do not think anyone can deny that the origin of democratic government in this world,—the source from which this government has proceeded,—the only source from which freedom could proceed,—has been the Christian gospel entrusted by its Divine Author to the Catholic Church which He established. (Applause.)

In the last analysis, the difference between democracy and all other forms of government is that democracy rests on belief in human virtue; all other forms of government are built on distrust of human vices. Democracy assumes that human virtue is a rock on which government can be built with perfect security and the most beneficent results. All other forms assume human depravity to be so general and so active, that the object for which government must be organized and main-

tained is to prevent, check, repress the evil manifestations to which a vicious population is always addicted.

Now, where in all the experience of mankind do we find the first suggestion that men are not necessarily, inherently and inevitably vicious, but are capable of such moral excellence that if control of government be entrusted to all of them in equal degree, its power will not be abused by the poor who are always a majority, to oppress and plunder the rich who are always a minority, but will be exercised soberly, intelligently, effectively, for the protection of all—rich and poor, weak and strong—on absolutely equal terms? It certainly is not to be found in any political system of antiquity. Every form of government that existed before the establishment of Christianity was built on the assumption that man could be restrained from assailing the property and liberty of his fellows for the purposes of plunder and oppression only by fear—fear of death—fear of imprisonment—fear of torture. The idea that men generally are not necessarily depraved, but may be of boundless virtue, is found for the first time in the word revealed by Jesus Christ, preached by His Apostles and their successors. (Applause and cheers.)

What is the basic principle of Christianity? It is the measureless perfectibility of man. Christianity assumes that man, while capable of sinking to degradation that is appalling, yet is also capable of improvement so vast, of excellence so exalted, that God himself could assume human form and human nature without the slightest abasement of His Divinity. (Applause.) It teaches not merely that the Law of Life has been revealed to us by God, but that He Himself became man to show us, in His own person, how that law should be obeyed. As God He spoke the word, as man He lived and suffered and died. As God He cast out devils, cured the sick, cleansed the lepers, raised the dead. As man He fasted in the desert. As man he sorrowed in the garden. As man He bled under the scourge on His back, the crown of thorns on His head, the nails in His hands and feet; as man He

felt the cruel spear in His side and tasted the bitter sponge at His lips; and it was as man that He forgave and asked His Father in Heaven to forgive the faithless apostle who had betrayed Him, the cruel priests who had plotted against Him, the people who had renounced Him, the rabble who had mocked Him, the soldiers who spat on Him, the executioners who killed Him; and there was not a merit which He displayed all the way up to Calvary, or on the Cross as He hung from it, that you or I or the humblest human being cannot strive to imitate in his daily life. (Applause.) His divine perfection, of course, no human being can hope to equal, but everyone can strive to imitate Him, and by the mere act of striving each one must experience a moral improvement that is immeasurable.

This much all Christian sects acknowledge. But we Catholics believe in addition that Our Redeemer did not limit His love of us and his solicitude for us to establishing in His Own Divine Person a standard of human perfection which, though none may ever hope to reach, everyone can strive to imitate. We believe that He established a Church whose main function is to perpetuate, not by representation, but by repetition—actual, continuous, universal—the Divine Sacrifice that He made for us, and to perpetuate it in such a way that the miraculous blending of the Divine and the human is repeated in the person of every Catholic who fulfills the obligations of His Faith. The essence, the end, the object, the capital purpose of our Church, is to bring every man and woman in the world to the communion rail, and by receiving the Blessed Sacrament to become a living temple of the living God. (Applause.) This sublime revelation of God's infinite love and the enormously beneficent influence it has exercised on man is at once the distinctive feature of our Faith, and the source of all the progress accomplished by Christian civilization—moral, intellectual and material.

I think it was Lord Brougham who once said that the whole English constitution and government, the King and the Parlia-

ment, the House of Lords and the House of Commons, the Army and the Navy, culminated in bringing twelve men into a jury-box, by which he meant that the end, object and purpose of the British Constitution in all its workings, departments, officers and dignitaries, was, in the last analysis, simply to interpose the verdict of a jury between every Englishman and any loss of his liberty or of his property. Now, if I may borrow from secular government an analogy for things sacred, I should say the end, object and purpose for which this Church of ours is established, for which all the sacraments have been instituted, for which Pontiffs are crowned, bishops consecrated, priests ordained, churches built, parishes organized, religious communities founded, is in the last analysis this one of administering to her children the Blessed Sacrament, which is the body and blood of our Redeemer, the soul and Divinity of the living God. (Applause.) To this supreme end all Church organization and Church agencies contribute. Baptism qualifies for it, insures admission for the human being to the Church, which is empowered to distribute this sacred Bread. Confirmation is personal reaffirmance and ratification of the faith professed by proxy at the baptismal font. Penance rescues the man who has lost his baptismal innocence from the degradation into which he has fallen and fits him once more to approach that Divine Banquet. By Holy Orders human instrumentalities are chosen and consecrated to the preparation and perpetuation of this Miraculous Feast. In Extreme Unction the Church renders the final service to her children after administering the Viaticum, and there prepares the human being to appear for judgment by making him a tabernacle, an abiding place for the God who is to judge him. Matrimony blesses the union of the man and the woman from which must come the future generations who, to the end of time, will eat this Bread of Life, and the prelates and priests by whose ministrations it will be made available, by whose hands it will be distributed. In every truth she preaches, every sacrament she administers, every promise she gives the Church proclaims the measureless improve-

ment of which man is capable, and always aims at aiding each individual to attain the highest measure of excellence. This she does most decisively when she offers every Catholic opportunity to approach the communion rail, where he can establish his fitness for companionship, for intimate communion with his Maker. (Applause.)

Now, it must be apparent to every one that where such a creed is generally accepted, neither despotic government nor industrial slavery could possibly survive. Where this lofty conception of human nature became a fundamental feature of the religious belief generally held, no governmental institutions could be tolerated which permitted a being capable of such excellence to be held as a subject or slave. Where all men were held to be brothers, children of the same father, equal heirs to the same glorious heritage beyond the grave, it was manifestly impossible that a political or industrial system could exist under which one despot could exercise absolute power over all his fellow-creatures, or one man could exercise the right of ownership over other men, holding them as slaves, forcing them to labor under fear of the lash, not for their own benefit but to enrich the man—in no way different from themselves—who held them in fetters. And so it followed, as night the day, that as Christianity spread two results followed. Slavery receded, despotism fell. There could be no reconciliation between these two and Christianity. From the first they were inconsistent, irreconcilably hostile. The growth of one necessarily involved destruction and disappearance of the others. (Applause.)

But while the fall of slavery and the establishment of free institutions have been the ultimate results of Christianity, they were not its immediate fruits. Long after men professed themselves Christians they continued to maintain absolutism in government, and servitude in industry. But this merely shows it is easier to convince men of a truth than to persuade them to govern their lives by it. After civilized men had acknowledged the divine origin of Christianity, long years—many

generations—several centuries—elapsed before they were ready to embody its principles and truths in their political institutions. It took less than four centuries to convert the pagan temples into Christian churches. It took eighteen centuries before a government built upon the fundamental truths of Christianity was established upon this soil of ours. (Applause.) But from the moment that the tongues of fire descended upon the heads of the apostles and the gospel of Our Lord was first preached to the nations,—from that moment the seed of liberty was sown on the fruitful field of humanity,—from that moment the opening of the human conscience to a new conception of truth and justice began. And when the human conscience was quickened to this new light, servitude and despotism both were already doomed. Their ultimate final disappearance was a mere question of time. (Applause.)

During the long period between the general acceptance of Christianity as an abstract religious belief, and the establishment of government in conformity with Christian truth, every year, every day, every hour, was a struggle by the Church to procure for the truths which she had persuaded men to acknowledge, wider and fuller recognition in the political institutions which they established.

Her final success, the complete triumph of her efforts, has at last been achieved, here in this country where the spiritual equality of all men which the Church has always taught is reflected in a government which holds the political equality of all men for its basic principle. Government organized to maintain the equality of all men before the law is the natural, inevitable, triumphant outcome of widespread belief in the equality of all men in the sight of God. (Applause.)

Every step in this long, arduous, rugged ascent of civilization from servitude in labor and despotism in government to complete liberty, political and industrial, reveals the Church leading humanity by the hand from the depths of oppres-

sion in which She found the race, to the heights of justice and prosperity which it has reached under her guidance.

After the fall of the Roman Empire, we all know that the barbarians who took possession of the Roman Provinces soon established upon the old imperial system rude imitations of it. The authority of the emperor re-appeared in the authority of the king; the pride of the Roman patricians was reproduced in the haughty bearing and proud pretensions of the feudal barons. The kingdoms they founded were little more than mere organizations for conquest and plunder, for the distribution of spoils won in battle and the defense of them from other aggressors. In such conditions of society, justice and equity were words rarely employed, principles never invoked. Might was the only force that any one recognized. The strong despoiled the weak, and was in turn despoiled by a stronger arm. In these days of tumult, disorder and violence, there was but one force in all Christendom that ever ventured to assert right against might, and that was the Pope, who as the head of the Church and guardian of truth and morals never hesitated to battle for elemental justice against all odds, whatever they might be. It was these attempts to check the rapine, plunder, pillage and oppression for the perpetration of which government was then organized that constituted those interferences with the State for which the Church is blamed, in this letter of the Lutheran clergymen, and the resolutions of this Baptist Union.

It is quite true that the Church in those days interfered constantly with the operations of government. Had she failed to do so, the principles on which this republic stands would never have been formulated, freedom would never have been born. (Cheers and applause.)

When first she began her mission, human slavery was a legal institution, not merely permitted, but maintained by the state. Government everywhere was established to perpetuate it. The whole industrial and economic system of the world was organized with servitude as its basis. Against this in-

stitution of human slavery the Church from the beginning warred without intermission. She had no weapons then that she does not wield now. Her arms, like her doctrine, are always the same. Her spiritual censures were perhaps feebler in their influence at first than they have since become. But then as now Her weapons were appeals from Her pulpits addressed to congregations, remonstrances in confessionals addressed to penitents. She never feared to denounce the system publicly, or failed to warn her children that no man had a right to hold his brother in chains. Whenever a convert of wealth sought to prove the fervor of his faith, manumission of his slaves was always the first work of merit she enjoined on him. To secure freedom for the captive she was willing to make sacrifices forbidden by her discipline for any other purpose. You know that under a law of the Church which has existed from her foundation, any property that may come into the hands of an ecclesiastic for ecclesiastical purposes, whether he be the Pope on his throne, the bishop of a diocese, the head of a religious order, or a parish priest,—he must guard it as a sacred deposit and transmit it to his successor intact, that it may continue to be employed for the benefit of the Church and her children during all the generations that follow. The strongest, the most solemn obligation that she can prescribe is imposed upon everyone of her ministers against alienating church property as a precaution, not merely against surrender to pernicious influences from without, but also against possible yielding to temptation from within or to carelessness. (Applause.)

But there was one purpose, and one only, for which she always tolerated alienation of her property, and that was to purchase the freedom of slaves. Again and again she showed herself willing to strip her altars of their ornaments, and even of precious vessels used in the sacred mysteries, that, melted down, or coined, or sold, the proceeds might be used to secure

the liberation of captives. Through these sacrifices of her own treasures as well as through her censures that never ceased for everyone who held his brother in servitude, and her praises for anyone who broke the fetters from human limbs, slavery receded steadily and finally disappeared from the face of Christendom. (Applause.)

This was an interference with government, and it was continued for several centuries. But it is an interference for which no Catholic apologizes, which no Catholic regrets, which every lover of humanity believes to have been a capital service rendered to the progress of the human race. (Applause.) Had the Church confined her remonstrances to mere preaching, slavery might be in existence yet. Perhaps these Lutheran clergymen and Baptist ministers will quote this feature of her history as additional reasons for expressing distrust of her influence.

Again, you are all familiar with the gladiatorial combats which were features of holiday celebrations in Rome during the days of paganism. It may not be so generally known that these savage exhibitions long survived the conversion of Constantine. For a century after Catholicism became the religion of the Empire these hideous spectacles were still given, but the Church denounced them every day of her life. They were provided by the State; they were a feature of government. But the Church interfered with them vigorously, steadily, unceasingly, not having before her eyes at that time, I suppose, these objections of Lutheran Synods and Baptist Unions. (Laughter and applause.) She warned Caesar that the gladiator bleeding in the amphitheatre was his spiritual equal, and would appear before the bar of a higher potentate on equal terms with the emperor and the nobles for whose amusement he had been mangled and killed. When remonstrances had proved unavailing to end these outrages on humanity, one day a monk named Telemachus jumped into the arena while

two gladiators were engaged in deadly combat, and in seeking to separate them he received wounds from which he fell dying to the ground. As his life was ebbing, he prayed God that his blood might be accepted as a sacrifice to wash out the memory of these infamies and render repetition of them impossible for evermore. His prayer was granted. (Applause.) The spectacle of this heroic sacrifice provoked a revolt against these barbarities, and not one of them ever again disgraced the aspect of civilization. This was another interference of the Church with the State which her critics are welcome to mention but which her children recall with satisfaction and celebrate with pride. (Applause.)

After the fall of the Roman Empire, when throughout all the principalities and baronies erected upon the ruins of the old political structure there was no law but might, when government was merely organized for plunder, for the distribution of spoils won in rapine and conquest, the man who had provoked the wrath of the baron, or awakened the cupidity of one stronger than he, had no refuge in all the world to which he could turn for protection. In those days of ruthless violence the Church took advantage of that reverence for the House of God which she had succeeded in imposing even upon savage warriors, to make her sanctuary an asylum inside whose limits the weakest, poorest and humblest fugitive was safe from pursuit by the richest, proudest and most powerful potentate on all the earth. That, too, was an interference with government as it was then organized and conducted, but it was an interference for which no Catholic has an apology to offer, or a regret to express.

The course of the Church in shielding the humble, weak and helpless who were persecuted by the mighty, often exposed her to the violence of men whose passions could not be withstood without danger. History abounds with instances where the sanctuary was violated, and the blood of the priest or prelate who denounced the violator was made to stain the steps of the altar. But ultimately this practice of the Church

led to the erection of tribunals specially charged and qualified to ascertain the guilt or innocence of persons accused of offenses against the law—to shield from harm the innocent who were acquitted, and deliver those found guilty over to judgment. And when courts were established for the impartial enforcement of justice, the Church at once closed her sanctuary to fugitives from the law, recognizing that such tribunals were better fitted than any agencies of her own to differentiate between the innocent and the guilty.

In those same periods when barbaric force ruled the world, a man who from illness or infirmity or wounds received in former wars had become incapable of bearing arms was held absolutely worthless and left to die on the roadside. No provision was made by any arm of the State to give him sustenance, relief, or even burial. But the Church always opened the doors of her monasteries to him. There the footsore, the weary, the lame, the halt and the blind, the diseased, the destitute, and the desolate were received, not with the condescension of pride or power, but with the cordial hand of fraternal charity. There the homeless outcast was welcomed with affection, sheltered with hospitality, buried with tenderness and prayer. (Applause.) This hospitality of the Church through her monasteries and convents to the distressed and desolate, if not a direct interference with the government of those times was at least an attempt to improve the established system by supplying what the necessities of civilization required but which the State failed to provide.

But the Church did not confine her activities to shielding the fugitive pursued by might, to sheltering and succoring the desolate and the distressed afflicted by God. When any outrage of peculiar infamy was attempted by any potentate, against a weaker power or against some individual subject, there was just one voice in Christendom raised for justice, and that was the voice of the Pope expressed through a series of Bulls, addressed to different rulers throughout Christen-

dom. It is one of these Bulls which the members of this Lutheran Synod quote in justification of their letter to the President.

Ladies and gentlemen, every Catholic can afford to welcome discussion of the part played by the Popes in the establishment of Christian civilization during the whole course of its evolution. It is no exaggeration to say that the whole political gospel of democracy—with its fundamental principle of equal and exact justice to all, on which this republic rests—is embodied in these Bulls issued by the Popes from time to time in attempts to curb the violence and rapacity of the mighty, to vindicate justice, to defend and protect the weak from ruthless oppressions. (Applause.)

The authors of this letter addressed by the Lutheran Synod to the President have singled out one Bull on which to base their indictment of the Church as an enemy to free government, the one sometimes known as "Unam Sanctam" of Boniface VIII. issued to Philip the Fair, King of France.

I wonder if these gentlemen, when they quoted that Bull, understood the circumstances under which it was issued, the nature of the controversy that provoked it, and the character of the person to whom it was addressed.

I do not think any will question that, of all the monarchs who have discredited the French kingship, Philip the Fair was perhaps the most arbitrary and tyrannical. Certainly he was the most rapacious. Neither morals nor justice were suffered to restrain him against the prompting of avarice. In a hideous holocaust he burned Molay, head of the Templars, and the principal knights of that order (over fifty in number, I believe), on charges of infamous conduct, but without a shadow of proof to sustain them. And this frightful atrocity he perpetrated merely to seize their possessions. Whatever may be said concerning the policy of suppressing the order of Templars—a subject which it is unnecessary to discuss here—no one pretends there was the slightest justification for this wholesale butchery. Not content with the murder

and spoliation of the Templars, he proceeded to prey on the commerce of his own people, and practically paralyzed it by using the mint to pilfer the precious metals of which coins were composed. On the pretence that a new coinage was necessary, he called in all the coins current in the country, cut from each a piece and returned what was left to their owners,—an outrage so high-handed that it earned for him an evil fame embodied in the title under which he is known to this day, "Philippe le Faux-Monoyeur." (Philip the Counterfeiter.)

Well, this rapacious monarch, not satisfied with the pillage of the Knights Templars, not satisfied with debasing the coinage and ruining the commerce of his own subjects, laid hands upon the property of the Church,—openly claiming to be the owner of it, and levying on it at will for his wars or for his pleasures. At the same time he claimed supreme authority in the appointment of bishops and pastors, and asserted the right to transfer them from one spiritual jurisdiction to another at his own pleasure or caprice. Against these pretensions of this rapacious, murderous king, Pope Boniface VIII. issued the Bulls Clericis Laicos and Ausculta Fili, and the one which is mentioned by these Lutheran clergymen. Every line of them is employed to point out that the appointment of priests and of bishops and the management of Church property belong to the spiritual domain over which the Pontiff always was and always must be supreme. The king bitterly resented the attitude of the Pope and replied to the Appeal Ausculta Fili by language of gross insult. I do not believe there are many more creditable chapters in the history of the Church than those which record that contest, the causes that provoked it, the loyalty and courage with which it was maintained.

Philip, unable to move the Pontiff by threats, sought to drive him from his throne. He induced Colonna to raise a revolt against the Pope in Rome and expel him from the city. Then he sent his agent, Nogaret, to Italy with a huge sum of money by use of which he and Colonna raised a band of mercenaries, and

at their head surprised the Pope in Anagni, where he had taken refuge. Surrounding him, they demanded with threatening words and violent gestures that he abdicate his sacred office. But this old man, over eighty-five years of age, faced them with a courage that nothing could dismay. To the demand that he at once abdicate the Papacy, he replied, "Betrayed like Jesus my Master, like Him, I am ready to die." Sciara Colonna struck him in the face and declared that he must give up the Papacy, or give up his life. He answered, "You may take my life, but Pope I have been chosen and Pope I will die." (Applause.) What might have happened will never be known, because the populace, which was devoted to the Pontiff but which had been surprised at first, soon rallied to his defense, drove out the marauders and restored the captive to liberty. But liberty was all they could restore to him. So completely had he been despoiled by his enemies that his first words to his rescuers were, "My friends, I come to you destitute like my Master, asking for a cup of water." They gave it to him. Loving hands supplied him freely with everything he needed. He started back to Rome accompanied by troops of faithful friends, but the outrages he had suffered were too much for his shattered constitution, and he died without recovering from the effects of that frightful experience. But he died with all his authority intact. Neither the threats of Philip, nor the violence of Nogaret, nor the brutal fist of Sciara Colonna could force him to surrender, sacrifice, compromise or abase one feature of the prerogatives belonging to his sacred office.

I am giving you the history of this transaction from memory, not as it is recorded by any Catholic authority, but as it is narrated by Guizot—the Protestant Guizot—who says that although Philip with the true instinct of a tyrant at once employed all the resources of the most powerful monarchy in Christendom to blacken the memory of the Pope by charging him with all manner of crimes, the attempt failed utterly and completely. Guizot, while he says (as was natural, perhaps, for a Prot-

estant), that Boniface VIII. had been arrogant in asserting the prerogatives of his high office, yet states it as a fact beyond contradiction or question, that throughout the whole controversy the Pope was moved by absolute sincerity, and he died, in the language of that Protestant historian, "like an old lion at bay." (Applause.) I ask these gentlemen who have quoted this Bull "Unam Sanctam," to show that the Papacy is hostile to freedom, whether they would rather be counted now with Boniface VIII. battling for justice, morality and religion, or range themselves with Philip the Fair for sacrilege, for oppression, for plunder, for violence of every description. (Applause.)

Other Bulls were issued by other Pontiffs against men as powerful as Philip. They did not always result as disastrously to their authors as these Bulls of Boniface the VIII., but they bore fruits of capital importance to humanity, which you and I are enjoying now—which all civilized men are enjoying wherever equal laws encourage industry and bless thrift with prosperity. They are all the utterances on behalf of freedom that can be found throughout ages of violence, disorder, confusion and oppression. They are monuments which through all the centuries mark the pathway of liberty, order and justice. They are the sources of the constitutional principles by which free government has been made an actual possession of mankind. There is not a political possession which free men value that cannot be traced back to the influence they have exercised on Christendom.

Do these Lutheran clergymen or the members of this Baptist Union realize where we find the germ of our own constitution? I suppose they would answer promptly, in Magna Charta, and the answer would be entirely correct. Everyone concedes that our constitution is but the application to American institutions of the principles embodied in that great charter of liberty. But whence came Magna Charta? I hardly think the members of the Lutheran Synod or of the Baptist Union will deny that it was a Catholic prelate at the head of

the English barons who wrung Magna Charta from a reluctant king. But what is the essence of Magna Charta itself? Magna Charta was not an original statement of new principles. It was but the confirmation of ancient statutes and ancient laws. It was granted by King John in answer to an imperious demand in which all Englishmen joined. What was that demand? It was voiced in a universal cry, "Give us back the laws of good King Edward." There is nothing in Magna Charta except recognition, re-enactment, confirmation for all time of certain laws originally established by Edward the Confessor. But who was Edward the Confessor? Why, he is a canonized saint of the Catholic Church. This demand—this successful demand—that the rights and privileges embodied in Magna Charta be made the inalienable possession of Englishmen was an interference with the institutions of government established in England by the Norman Kings, an interference which I suppose will move these Lutheran clergymen and Baptist ministers to fresh expressions of distrust for the Church which wrung from the hands of a tyrant king these concessions of freedom and justice to his people. (Laughter and applause.)

There are other results of interference by the Church with the operations of government on behalf of justice and humanity which are of surpassing value to all of us, which we hold among the most priceless of our political possessions, but the sources of which are rarely realized. We see them in operation around us every day. We praise them, we make new laws to expand them, yet few of us take the trouble to ascertain their origin.

Do you remember that in the last campaign one of the prominent issues touched the issue of injunctions? It was called opposition to government by injunction. Not indeed opposition to the propriety of issuing injunction—all parties conceded that the writ of injunction was a valuable feature of our judicial system which must be preserved. But opposition did arise to the manner of pursuing persons charged with violation of them.

Now, don't suspect me of trying to lead you back into the political arena from which you escaped but two weeks ago. I mention this issue of the last campaign merely to illustrate the enormous debt owed to the Catholic Church by this and every other country enjoying an enlightened system of jurisprudence. Do these Lutheran clergymen and Baptist ministers realize the nature and origin of that equity jurisprudence which was so extensively discussed and universally praised during the recent presidential campaign?

You know, of course, that the injunction order is issued by a court sitting in equity, and that equity is a feature of our jurisprudence which we have inherited with the English law. It may be, however, that familiar as all of us are with the word equity, some of you may not understand its exact significance, and therefore, I will endeavor to define and explain it. Equity originally was an exercise by the King of his prerogative as the fountain and champion of justice to interfere in a controversy where rigid enforcement of the law according to its strict letter must result in working palpable injustice. As, for instance, a contract valid on its face, under the English common law couldn't be disputed in a court. It was absolutely binding on all the parties. The signatures being established, the written words were held conclusive evidence of what the parties intended. Now, as matter of fact, such a contract might have been induced by fraud or extorted by fear. Yet, even on such grounds it could not be impeached in a court of law. And though it might be perfectly clear that the written paper did not express the real intentions of the parties to it, still there was no way by which it could be avoided. To prevent the courts organized to do justice from being perverted to the perpetration of flagrant injustice, the King would issue his writ forbidding a party to sue on such an unconscionable instrument, and enjoining a court of law from undertaking to enforce it. That was equity. It proved so beneficial to social order that it be-

came a permanent feature of English jurisprudence, and adopted with the English law into this country, it is today perhaps the strongest and most valuable feature of our judicial system. But where did this equity jurisprudence have its origin? We have seen how it first came to be exercised, but where, I ask, did it have its origin? The original writ of injunction was issued as we have seen in the name of the king, but by whom was it actually issued? From the very first it was issued, as it is issued today, by the Lord Chancellor as keeper of the king's conscience. That is the official designation or title of the Lord Chancellor, from the creation of his office to our own day. How did the Lord Chancellor come to be known by this description? Because originally the Chancellor was always an ecclesiastic and the king's confessor. (Applause.) It was the king's confessor who, in the name of Almighty God and by the authority of the Church, imposed upon the monarch the duty of interfering to vindicate and enforce justice against all obstacles, even against the law itself when strict enforcement of its letter would perpetrate a wrong. Equity jurisprudence, the most efficient agency for the enforcement of justice in our own political system, is therefore a direct fruit of the influence exercised over rulers and potentates for the good of humanity by the Catholic confessional. First established by the king's confessor (actually keeper of his conscience, as the Lord Chancellor nominally is today), equity continued to be administered by Catholic prelates until a long line of decisions extending over centuries had developed a series of maxims and precedents which made its enforcement a mere matter of applying fixed rules to particular controversies. Then its administration passed from the hands of ecclesiastics who had invented it to the hands of lawyers who have since enforced and amplified it. And so we see even this feature of our own judicial system, which has proved the strongest bulwark of justice and the safest rampart of order, is a result of repeated interference by the Church with the laws of the state. Perhaps it may move these reverend gentlemen to fresh ebullitions of ap-

prehension lest the progress of that Church from whose labors all these beneficent results have flown may work some injury to this republic, which is itself the direct outcome of Catholic truth and Catholic discipline. (Applause.)

Now, my friends, I ask you particularly to observe that all these interferences of the Church with the operations of many different states took place under conditions of government radically different from those under which we live. And these differences explain the interferences. We have seen that every one of them was an attempt to correct some abuse which could not possibly exist under institutions of equal justice. Because She felt impelled to interfere with government organized to perpetuate tyranny is the very reason why She can never interfere with a state organized to establish justice. It was the activity of the Church and her success in warring against iniquities of despotic states that led to the establishment of institutions intended to maintain justice—that is to say, to republican government. Republican government being the outcome of Catholic teaching and Catholic discipline, the Church can never undertake to obstruct its operations or interfere with them, but must always approve, support and facilitate them.

To justify this statement, let me state briefly how the whole growth of constitutional government is explained by all authors who deal with the development of modern civilization. These authors differ on many aspects of the question, but they all agree that long before our constitution was adopted many of its features were found in the charters granted for the government of cities during the middle ages. The fundamental individual right which our constitution aims to defend—that is to say, the right of every man to enjoy property and liberty until deprived of either by due process of law—was nearly always a feature of those early charters. It was the object for which they were granted. Now, how did these charters first come into existence? Here, again, historians are all practically in accord.

After the fall of the Roman Empire, or rather during the period of its fall, while barbarian hosts were still crowding over the frontier, wherever invaders and defenders were contending in battle, Catholic missionaries were always found following closely after them, not seeking to share in the plunder or the spoils, but eager to help the wounded, shrive the dying, and bury the dead. Disdaining all reward and indifferent to every danger, undaunted by flights of arrows or the fury of charging horsemen, they displayed more bravery in efforts to win souls to God than any savage warrior who ever fought to win territory or booty. The spectacle of these heroic warriors of the Cross suffering everything for others, risking the gravest dangers without the slightest hope of personal benefit merely that other men—strangers to them—might be served and benefited, so impressed the rude warriors from the northern forests that they urged these missionaries of the gospel to remain amongst them. In the countries that the invaders conquered they freely gave lands on which to establish churches. To support the churches communities were formed. These communities by special instruments called charters were exempted from operation of the feudal laws, under which everything possessed by a vassal became the property of his lord. Each member of the community was given the right to enjoy all that he could produce by his labor. The Bishop or mitred Abbot was usually at the head. When these cities became prosperous, as they nearly all did, their rights were frequently invaded by adjoining kings and barons who had little regard for right when might could prevail against it. From such invasions the community frequently appealed to the Pope. It was in their behalf that many Bulls, similar in character to the one which these reverend gentlemen criticise, were issued, and every Bull was an appeal for justice. Under the protection which the Church was able to afford them they grew more and more prosperous; observing which, many kings and feudal potentates of various degrees found a source of profit in giving similar charters to

other communities organized for purposes of manufacture and trade, usually in return for certain sums of money, paid in full or annually. And thus it came to pass that charters originally granted through admiration for the piety of missionaries were subsequently granted to others from motive of policy. The communities thus chartered grew into those great cities which during the middle ages became centers of wealth, fountains of progress, monuments of civilization. Most of them have decayed, many of them have fallen. But the governments under which they flourished remain the models from which every constitutional government, including our own, has been formed.

So that whether we consider the essential character of her doctrine, the continuous operations of her discipline, or the occasional interference with the operations of secular governments to which at times she has been impelled, we always find ourselves driven to the conclusion that this system of constitutional freedom under which we live springs directly from the faith which the Church has preached ever since her organization, from the courage and devotion with which her missionaries spread it in the teeth of privation and danger of every description, from the zeal and courage with which her priests in all ages have maintained it. (Applause and cheers.)

Is there a single feature of this government which we hold valuable which the Church has not preached from her pulpits and illustrated in Her discipline for over nineteen centuries? When humanity was divided into a despot who governed and subjects who held their lives, liberty and property at his discretion, she preached to despot and subject alike the brotherhood of all men. It may be said that she assisted at the coronation of a king, but if she did, it was to administer the coronation oath, and thus remind him of obligations that he owed to the subjects who lived under his authority. She braved Caesar in his seat of power, to tell him that he must answer for the slightest injury done or permitted to be done to

the weak at a bar where the weakest would be exalted among the mightiest of this earth. To the slave She freely offered every sacrament which could be administered to the mightiest ruler. She had no prayer to say over the dead body of a sceptred monarch that She did not read when committing the remains of a pauper to the grave.

What principle of equality is embodied in our constitution that has not always been a feature of Catholic doctrine? We boast that all men are equal at the ballot box. For nineteen centuries She has held all men equal at the communion rail. We boast that any citizen born in this republic is eligible to its Presidency. From her foundation any man competent to receive Her sacraments has been eligible to the Papacy. The growth of civil liberty is but the application to political institutions of the truths which she has always preached. She is now, as she has ever been and as she always must be, the source of freedom, the bulwark of order, the champion of justice, the light of progress. There is not a monument of human improvement, not a political institution of value in the whole world that we cannot trace back to the gospel of which She is the infallible depositary, and to the manner in which her ministers upheld that gospel, expounded it, vindicated it, died for it when occasion arose. (Applause.)

Now, my friends, I think we may consider it fully demonstrated that the Church is the source from which political institutions of freedom have proceeded, the only source from which they could have proceeded. It remains to be shown that as she is the source—the only source—from which they proceeded, so also is she the force—the only force—by which they can be preserved. That proposition, I believe, is easily capable of demonstration.

You must see for yourselves that a republic cannot rest upon force. It can rest only upon consent. Where government is controlled by all those subject to its authority in equal degree, if the majority become disaffected, corrupt, depraved,

the result must be oppression and pillage more extensive than any ever witnessed in the history of mankind. Under such a system, it is manifestly impossible that a minority could coerce a majority, and yet coercion—that is to say, force—is the only weapon available for a government. It has no other. It can forbid an act or command an act under certain penalties. When that is done all its power is exhausted. In a republic, if a majority insist on a course abhorrent to justice, if they abuse their control of the government to sanction, permit or tolerate assaults upon the security of life or property, the situation is hopeless. Nothing but anarchy can ensue. How then is the life of a republic to be saved? In one way only—by preventing the majority from drifting into disaffection or sinking into corruption. How is that to be accomplished? The answer is obvious. Democracy must be preserved in exactly the same manner as it was established. Democracy, as we have already seen, was established through the spread of Christianity.

We know, my friends, that the mission of our Lord, while it accomplished the most marvellous revolution in all history, was not in any sense political. He never addressed a word to a community, to a king, to a senate, to a political body. His whole gospel was addressed to each individual. He did not seek to reform society by changing political institutions. He sought to reform it by improving every individual unit that composed it,—by persuading each one to model his life on the life of his Redeemer. But, as we have already seen, when the individual units became so improved that the vast majority of men accepted His gospel and regulated their daily lives by its precepts, no institutions of government could be tolerated by such a society except those of freedom and justice. The apostles and their successors, therefore, while they confined themselves to preaching the truth of the gospel, and probably were conscious of no other purpose, nevertheless they were actually fashioning the foundations of republican government. What the apostles began and their successors continued is precisely what this Catholic

Extension Society seeks now to extend. Democratic government must be preserved by continuing to improve the human units which compose the democratic society. There is no other way (applause), and there is no other force except the Church that is equal to efficient discharge of this most important task. (Applause.)

When the members of this Lutheran Synod and of this Baptist Union speak of the Catholic Church as anxious to interfere with the state as it exists in this country, they forget that as the state is organized here, as this government is constituted, it is the perfect Catholic government. A government organized to establish justice is organized to accomplish an object for which the Church has always contended. It is, therefore, a government which the Church must be always eager to conserve. If the dream, the prophecy of the eloquent bishop who has just concluded be realized, if every man and woman in this country were a Catholic, if every department of its government were filled by Catholic officers, if all power to modify this political system were completely in Catholic hands, not a feature of our constitution would be modified, not a line of it rewritten in different language. The only effect would be to confirm this republic on its existing foundations, without change or modification in the slightest degree. Since it would be impossible to frame a more perfect Catholic government than the one we have (applause), the effect of making all Americans Catholic would be merely to make this government absolutely immovable, indestructible, perpetual. (Applause.)

Remember, I speak now of the constitution itself, not of every law passed under its authority. Indeed, I believe the effect of some laws must involve danger to the constitution—grave danger. Danger to the life of this republic can never arise from extension of Catholicism, but it can spring from a general decline of faith in that Revelation of which the Church is the depositary, and from which this republic has proceeded.

There is danger—grave danger—to our institutions in a widespread disposition to frame statutes not in conformity but in hostility to the Christian moral law. I repeat, I am not now referring to our constitution. That is as nearly perfect as any human work can be. But I do refer to certain statute laws of the different states. Against one of those laws—that permitting divorce—the church is arrayed in undying hostility by the very nature of Her divine mission. This, however, is not hostility to the system of government under which we live, but it is the highest form of zeal for the safety of our institutions.

I do not know that I can find a better way of illustrating the conditions under which the Church might be forced into conflict with the state than by her position on divorce. It will also serve to show how utterly impossible it is that the Church can ever come into conflict with this government of ours.

Divorce, which the Church denounces as a sin, is also an evil corroding the very life of this republic. (Applause.) It is an evil which if not checked must result in the total ruin of our system. In the organization of a Christian state the unit is the family. The state, indeed, is but the sum of the families that compose it. Relaxation of the marriage tie endangers the integrity of the family, and therefore imperils the foundation of the state. Divorce is not, therefore, any more abhorrent to Catholic morality than it is dangerous to republican security.

Against that most obnoxious form of polygamy the church must protest while there is a priest on her altars, or while there is a minister in her confessionals. (Applause.) There are two ways by which we oppose this vicious law. One is by refusing to take advantage of the license which it affords. The other is by condemning it in season and out of season, denouncing it wherever we can find an ear that will harken to the denunciation. In all this, however, Catholics are clearly within their constitutional rights. No one, not even a member of this Lutheran Synod or of this Baptist Union, I believe, would venture to say that hostility

—uncompromising hostility—to divorce involved disloyalty to the constitution.

But suppose, now, the state for any reason should go a step further, and in addition to permitting divorce should command divorce. Suppose that through some mistaken notion of improving the race physically, it should decree that marriage must last only for a given period, that every man and woman who had lived together say for five years must separate, and suppose it should proceed to enforce the separation by its officers. The natural impulse of a Catholic husband, if an officer or any other man should appear to separate him permanently from his wife, would be to knock down that invader of his home and throw him out of the window. (Applause.) Still for a man and his wife to live apart is not necessarily sin, and I do not know but that the Church would counsel submission even to such an iniquitous law rather than encourage resistance to it by violence. So long as a law could be obeyed without positive sin, I am inclined to think obedience would be enjoined on the faithful, leaving them to agitate for repeal by all lawful means, trusting above all to prayer for final relief.

But let us now assume the state went a step still further. Suppose that in addition to prohibiting married couples from living together longer than a certain time, it should command a man who had been lawfully married to take up with another woman and live with her. Then the line of submission would be overpassed. Then though the command were embodied in ten thousand statutes and backed by ten thousand times ten thousand swords, no Catholic would obey it. (Applause.) Then the Church would interfere with the state. Every agency at her command would be invoked to make the interference effective. From every pulpit, and from every altar, She would not merely advise resistance, She would command it. But the command would be superfluous. No Catholic would obey such a law, whatever the consequences might be. The state might cast him into prison, it might

threaten him with the scourge, it might throw him to savage lions, as Catholics were thrown to wild beasts in other ages, but he would suffer death ten thousand times rather than soil his soul by slavish submission to such an infamous and immoral command. (Applause.)

Here we see clearly the line between submission to law which a good Catholic must always yield and resistance to a law which every Catholic would be bound to make.

But, my friends, remember such a law as I have here assumed could not be passed in this state nor any state of this Union. Such conflict as was waged between Pope Boniface VIII. and Philip the Fair could never arise between a Pope and any American official. Before such a law could be passed or such a question could arise the constitution itself must be abolished. That is to say, another and different form of government must be established. It would therefore be against that other radically different government—not this government of ours—that the Church would be driven to contend.

While this constitution lasts no law can be passed imposing any obligation on the citizen which could strain the conscience of a Catholic to obey, or place him in a position where he must elect between obedience to the law of God and the law of the land. (Applause.) And obedience of the Catholic to every command which the State may make under our constitutional system will be prompt and voluntary, not through slavish fear of any penalty but through love of justice and morality. Obedience to the state, cheerful and loyal obedience, is enjoined on all her children by the Church. He who is a good Catholic must be a good citizen. (Applause and cheers.)

Perhaps somebody may object it is all very well to say that a good Catholic must be a good citizen, but criminal statistics show that in the prisons and the penitentiaries of this country Catholics are to be found in greater numbers than their proportion to the whole population. Well, my answer to that is, it isn't true. (Applause.) There may be an undue proportion of men who ought

to be Catholics in the prisons of the land, but I believe a practical Catholic, and by that I don't mean a good Catholic—I mean merely a Catholic who comes within the pale of the Church's communion,—a Catholic who complies with the requirements of the Church, and approaches the sacraments at least once a year, and that at Easter,—is rarely if ever found guilty of crime. (Applause.) Of the culprits confined in the penitentiaries throughout this country today, I do not believe one per cent are practical Catholics. (Applause.) I think this Extension society can do no better work for the Church, can do nothing which will facilitate so decisively the success of its own mission than to establish conclusively the beneficent influence of Catholicism on citizenship by making it perfectly clear that it is almost impossible to find a practical Catholic inside the walls of a penitentiary. (Applause.) I believe we should take steps to correct the method of keeping public records in this respect so that persons who are not admitted to our sacraments will not be forced into our statistics (applause), that the Church will not be compelled to bear responsibility for men and women who renounce her authority and defy it. When a man is arraigned or is convicted, and in answer to the ordinary questions states that he is a Catholic, we should take steps to secure such changes in legislation or administration as will result in having this further question put to him: Are you a practical Catholic or a nominal Catholic? A Catholic who practices his faith, or a Catholic by family tradition or personal recollection? (Laughter and applause.) If that test were applied I believe it would be shown that crime and Catholicism—practical Catholicism—are absolutely inconsistent, and the value of our Church as a conservator of morals, as a promoter of peace and a guardian of order, would be made so conspicuous that all men would realize it. This is a practical people. They judge every institution, moral or political, or religious, by the fruit it bears. When it is demonstrated that the practical Catholic is always a good citizen, the mission of the

Church will be encouraged in every direction by many who are now indifferent or hostile to her, and the task of this missionary society will be enormously facilitated. And, my friends, remember what that task is.

It is to establish a Church and to maintain a Catholic priest within the reach of every Catholic throughout this country. I shall not try to emulate the graphic description which the Bishop of Wheeling has given of the missionary task and the missionary crown, the missionary sacrifice and the missionary reward; but as a citizen and a man who has had some knowledge of public affairs, I am competent to speak of the civic influences exercised by the Catholic faith. And I say this: wherever a church is established every sermon preached from its pulpit is a lesson of obedience to the law, and therefore a powerful influence for good citizenship; every word uttered to a penitent in the confessional adjures him not merely to be sorry for the moral offenses which are past, but to firmly resolve that he will lead his life hereafter so as to obey the law of God, and therefore the law of the state, which is fashioned upon that Divine law. Every man and woman who approaches the communion rail and receives the Blessed Sacrament worthily is thereby made fit for companionship with God, and therefore fit in the highest sense for exercise of citizenship in God's best, freest and noblest land. (Applause.) The government pillared on such men and women can never be other than just in its operations, and perfecely secure on its foundations. In this great work of insuring the foundations of our Republic by improving the units that compose our citizenship every Catholic can join. To its prosecution, every Catholic should contribute. To facilitate it, every patriot should labor. The manner in which this Society will work must differ in different places. In some it may succeed in erecting temples worthy of the purpose to which they will be dedicated. In others, smaller, humbler, meaner buildings must suffice to harbor the Sacred Host. But whatever the

character of these structures, wherever they may be situated, in one respect they will all be absolutely identical—not a word can be uttered within their walls that will not tend to keep the lamp of truth before the footsteps of the citizen in whose light the pathway to justice is always clear. And as this Republic, organized to do justice, is organized to enforce that which the Church has always taught: every building dedicated to Catholic worship is a fountain of patriotism, a rampart of free institutions.

The letter to the President of these Lutheran gentlemen quotes one statement by Pope Leo the Thirteenth and two by Pope Pius the Ninth, to the effect that the Church and the state cannot in the nature of things be separated. In one sense, the sense in which these Popes intended it, the statement is indisputable. The Church and the state cannot, indeed, be separated, for the Church, as I have shown, cannot exercise any of her functions without yielding enormous benefit to the state. Since She cannot administer a sacrament from Her altars, teach a lesson from Her pulpits, impose a penance or enjoin an act of reparation in the confessional, without laboring effectively to strengthen the government and promote the general welfare, the Church and the state are interdependent, absolutely inseparable. But the old notion of their relations has been reversed by the experience of this country. The state no longer supports the Church, and can never be permitted to support Her, but the Church must always support the state. (Applause.) It is to support of the state, then, as well as to support of the Church that I urge all my fellow citizens here when I ask them to be liberal and generous in their contributions to this Society, that the faith out of which democracy has been evolved—the force by which republicanism has been fashioned —may be extended and made effective all through this land, to preserve and guard this Republic, under which we have all prospered so greatly, where the Church has grown so enormously, and where her prospects are even more brilliant

than her achievements have been imposing, inspiring and satisfactory. (Applause and cheers.)

Dr. Kelley: Kindly keep your seats. The Committee on Resolutions will now render its report.

REPORT OF COMMITTE ON RESOLUTIONS.

Dr. Burke, Secretary of the Committee.

Your Committee on Resolutions begs to report as follows:

Resolved, That this "First American Missionary Congress" approves and does hereby approve and ratify the action of His Grace, Most Reverend Archbishop Quigley, and the Catholic Church Extension Society, in convoking this Congress for the purpose of considering the great Missionary problems of the Church in America.

We congratulate them on its successful organization, intelligent deliberations, and important results.

We further express the earnest wish that it become a permanent institution in the Church, to be convoked at regular intervals and in different centers, through the medium of the Catholic Church Extension Society.

We desire here and now to express our deep gratitude to our Holy Father Pope Pius X, for the latest evidence of fatherly solicitude in advancing the Church to full participation in the advantages enjoyed by the older Catholic countries, under complete ecclesiastical organization. We renew our obedience to the See of Peter, and proclaim our reverence and respect for the illustrious Pontiff so gloriously reigning. (Applause.)

We acknowledge with sentiments of lasting gratitude the great debt we owe to the Congregation de Propaganda Fide, for the manner in which it has administered our ecclesiastical affairs up to the present. We pledge our sympathy and support to the great missionary work which it is carrying on in every part of the world.

We recognize the immense amount of good accomplished in the past by the Societies for the Propagation of the Faith and the Holy Childhood, and earnestly urge upon our people the need of increased support for these excellent institutions.

We are strongly of opinion that the time is not far distant when the Church in America, desirous of discharging her duty in a way commensurate with her opportunities and greatness, must inauguate some distinct, adequate, national organization of its own, through which America's foreign missionaries may go forth to the world in America's name. (Applause.)

We recognize it as our first duty to support all those mission agencies which at present are operating with such signal success in the American field; notably, the Bureaus of Indian and Negro Missions, the Apostolic Mission House for the training of Missionary priests, the conferences of St. Vincent de Paul and the various Truth Societies engaged in the distribution of Catholic literature; and we bespeak the continued support of our Catholic people for the same.

We acknowledge the pressing necessity of a Catholic Missionary College to supply priests for our new and needy dioceses.

We take pride in the growth and progress of the Catholic Church Extension Society, and hope to see its organization speedily extended to every diocese and parish.

We return sincere and heartfelt thanks to all the agencies, civil as well as religious, especially to the press (applause) in the city of Chicago, which have contributed to the complete success of this First Catholic Missionary Congress.

Committee:

Rt. Rev. John J. Hennessey, D. D., Bishop of Wichita, Chairman.
Very Rev. A. E. Burke, D. D., Secretary.
Most Rev. S. G. Messmer, D. D., Archbishop of Milwaukee.
Most Rev. Alex. Christie, D. D., Archbishop of Oregon City.
Most Rev. Fergus P. McEvay, D. D., Archbishop of Toronto.
Rt. Rev. N. C. Matz, D. D., Bishop of Denver.
Rt. Rev. H. P. Northup, D. D., Bishop of Charleston.
Rt. Rev. Thos. F. Cusick, D. D., Bishop-Auxiliary of New York.
Rt. Rev. J. S. M. Lynch, D. D., Of the Diocese of Syracuse.
Rev. Philip J. O'Donnell, Of the Archdiocese of Boston.
Rev. John J. Dunn, Of the Archdiocese of New York.
Rev. Edward A. Kelly, LL. D., Of the Archdiocese of Chicago.
Rt. Hon. Sir Chas. Fitzpatrick, K. C. M. G., Ottawa, Canada.
Mr. P. J. O'Keefe, Chicago.
Mr. M. A. Fanning, Cleveland.

Dr. Burke: Other matters have come up before the Committee on Resolutions, but as they did not come in time we are unable to announce them here. I therefore have pleasure in moving, in the name of His Lordship, the Bishop of Wichita, seconded by myself, that the resolutions of the Congress be now adopted.

Dr. Kelley: Ladies and gentlemen, you have heard the motion made in the name of the Bishop of Wichita, seconded by Dr. Burke of Canada, that the resolutions as read be adopted. Are you ready for the question?

The Congress: Question.

Dr. Kelley: All in favor of the motion will signify assent by saying aye—contrary, no. The resolutions as read are carried.

Now, ladies and gentlemen, I have great pleasure in intro-

ducing the last speaker today, the last speaker of this Congress, and in doing so I want to do an act of justice to him.

Since this Congress started I have been the recipient of a great many compliments which I did not merit. I have been told right and left that I ought to feel very proud of the success of Extension and the success of this Congress. I want to say that the reason I did not show any particular amount of pleasure was that I knew in my heart that I was getting credit for something which was not mine by right. It is true that a great deal of work has been done under my obscure name, but you will kindly remember that it is not always the man who holds the shovel that is responsible for the railroad being built (laughter), and in this case I was only the man who handled the shovel. While you have been giving me the credit for this Congress and the credit for the Church Extension movement, let me say that you are forgetting the man whose inspiration has kept the second alive and whose idea the first is. I would like to go into details and show by example the truth of this, but it is hard for a priest to praise his Bishop. The inspiration of all, the man who sustained by his counsel, the man who was ever with the movement, ever ready to rebuke when rebuke was needed and to encourage when encouragement was required, the real builder is the last speaker, appropriately the one who gives the last word, James Edward Quigley, Archbishop of Chicago. (Applause and cheers.)

CLOSING ADDRESS.

Archbishop Quigley: I was asked this evening on my way down to this meeting how long I was going to speak.

(Laughter.) I answered that, inasmuch as I was to be preceded by such orators as the Bishop of Wheeling and Hon. Bourke Cockran, in all likelihood when I stood up to speak, every man would seize his hat and every woman her wraps, and prepare to leave the hall. I am glad to see that what I foretold has come to pass. (Laughter.) I shall not, therefore, detain you long.

I simply wish to say that I am pleased beyond expression with the success of this First American Catholic Missionary Congress, now brought to so auspicious a close by this great meeting.

I am grateful for the response given to the call by the Rt. Rev. Bishops of the country. (Applause.) They have journeyed hither from their far-off dioceses to show their deep interest in the missionary work of the Church, and to encourage it by word and example. Needless to say that all our missionary efforts, without the cordial support of our Bishops, would end in failure.

I wish to thank the various committees of gentlemen who have had in hand the work of preparation for this Congress, and the work of guiding its proceedings, and at their head, Dr. Kelley, President of the Catholic Church Extension Society. (Applause.) It is true, as has been said here this evening, that I was in co-partnership with Dr. Kelley in founding the Catholic Church Extension Society of the United States. I take occasion to place on record, however, the fact that the real founder of it was the saintly Archbishop Bourgade of Santa Fe, New Mexico, who departed this life only a few months ago, and who is, I am sure, looking down upon us tonight and blessing our efforts for the advancement of the cause of our home missions.

Dr. Kelley, a few years ago, published a series of articles in one of our Catholic reviews advocating this Catholic Church Extension movement in the United States. I had,

about the same time, laid before Archbishop Bourgade a plan for the organization of our home mission work, which I had proposed long before to Archbishop Corrigan of New York, but which had not been carried into effect owing to the death of that distinguished prelate.

When Archbishop Bourgade heard of these two plans, he brought Dr. Kelley and me together, and out of our conference on the matter came into existence the Catholic Church Extension Society of the United States. (Applause.) God has blessed it, and it is evident from the success of this Congress that it is dear to the hearts of all our Catholic people. (Applause.)

I have often said that if the success of this whole missionary movement, home and foreign, depends largely upon the encouragement it shall receive from Bishop and priest, it depends still more upon the support it shall receive from the great body of our Catholic laity. The chief end of this Congress was to make known to the world the missionary activities of the Church in all their details, that being made known, they might obtain from our good, faithful people, rich and poor alike, the encouragement and support they deserve. I think we have largely succeeded in doing this through this Congress. (Applause.)

I thank, particularly, in this connection, the newspapers of Chicago for the kindly attention which they have given to the work of this Congress for the advancement of the missions of the Catholic Church. (Applause.) They have done us great service by publishing full and accurate reports of its proceedings. I do not know how I shall ever be able to make sufficient return for their kindly interest, except it be to treat more courteously and good naturedly any representative of the Press of Chicago who may seek an interview from me in the future. (Applause.)

Now, ladies and gentlemen, this First American Catholic Missionary Congress is closed, and the real, practical work

MOST REV. WILLIAM H. O'CONNELL, D.D.

Archbishop of Boston. Member of the Board of Governors of The Catholic Church Extension Society. Address, mass-meeting, Wednesday evening, November 18.

Rt. Rev. H. J. Alerding, D.D., Officiates St. Michael's church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. Charles O'Reilly, D.D., Sermon, Church of the Nativity, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. John Stariha, D.D., Officiates St. Mary's of Perpetual Help Church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. William Kenny, D.D., Sermon, St. Mel's church, Sunday, Nov. 15, 7:30 P.M.

begins. That work must be done by you and me in our individual capacity as members of God's Church on earth. When an appeal is made to you by any organized and approved Catholic missionary agency, give it your heartiest support, and, as a result, our devoted missionaries everywhere preaching the Gospel of Christ and sacrificing themselves in His name, will work with better heart and greater courage, knowing that they have back of them the good will, the means, and above all, the prayers of the vast Catholic population of the United States and Canada.

I bid you all good night, and may God bless and reward you for the deep interest you have manifested in the holy cause of the missions, and in the First American Catholic Missionary Congress. (Applause.)

ARCHBISHOP O'CONNELL'S ADDRESS.

Prepared for the Closing Session of the Congress, Printed and Distributed During the Last Session.

This Catholic Missionary Congress, called together by the young and vigorous Church Extension Society, marks the opening up of a new era in the history of the Church in America. It is the concentration of the forces of a young giant, now grown to man's estate and conscious of power to meet the tasks which lie at the threshold of another period of life.

The spirit behind this movement is nothing new, but is as old as the Church itself, tracing its root back to the historic day when the Pentecostal fires generated in human hearts an ardent, unquenchable love for the truth of Christ and its spread over the earth which gradually transformed the ages of unbelief and idolatry into the ages of faith and worship.

The record of missionary zeal, which dates back to Apostolic times, is the most luminous in the pages of history. That con-

suming fire which was caught from Heaven has been enkindled in the breasts of Apostles in all ages of the Church and, warming and inflaming the nations with its sacred flame, has changed the face of the earth. No human obstacle was able to withstand it. The imperial power of Rome, the barbaric hordes which rushed down to overwhelm her, the aboriginal tribes of the men of the forest, each in turn has yielded to its sacred influence, and has been brought by its power into the pale of the Church.

In its train it brought not only the blessings of faith, but the refinements of civilization, and whatever noble standards of living and ideals of progress we hold today have come from the light which illumined from on high the minds of the few fishermen whom Christ sent forth to preach His Gospel. Stronger than death, unconquerable in the face of every privation and persecution, however bitter and cruel, the love for heavenly truth and zeal for the spread of the faith of Christ have descended down through every generation as a precious heritage of the Church and as a treasure to be guarded beyond all price.

The vigor of faith and stanch loyalty to Christ have ever been commensurate with the love which fostered this Apostolic missionary spirit, and in every age the strength of the Church and the measure of devotion which inflames her followers depends upon the more or less jealous care with which they fence round, from the indifference and carelessness of an unbelieving world, this hallowed birthright.

The spirit of religion, like virtue, must grow; it cannot stand still or rest in complacency upon its laurels without dealing a deadly blow to the very core of its life and progress. To rest self-satisfied with what has been accomplished is to stagnate, and stagnation is the beginning of death. So vital to the very life of religion is the fostering of the Apostolic spirit of zeal for the spread of Christ's faith that it must be nurtured at the cost of any sacrifice. The luxuries of religion we may well dispense with.

Too often they have brought only harm to the Church and have been the enemies within the gates.

Magnificent buildings, splendid ceremonials, superb appurtenances are all good in their place, for the worship of Christ can never be too adequately expressed, even by all that the noblest endeavor and most brilliant genius of man may bring to its expression, but if these things are to breed a selfish content and rob the Catholics of any generation of that primitive Apostolic zeal which inflamed the breasts of their first teachers, then it is far better to dispense with these external embellishments, and in poverty and hardship cultivate the gift which made the first promulgators of the faith of Christ the conquerors of the world.

It is time, then, for the Church in America to be vigilant in preserving the unselfishness and generosity of spirit which animated the pioneer Catholic missionaries who planted on this continent the seed of faith. In no other way may the steadfastness of faith which is distinctive of our people in the United States be fully safeguarded. It is the inexorable law of self-preservation, and failure to comply with it can bring only disaster and ruin.

We may well draw a lesson from the foresight and prudence displayed by the great nations of the world. There comes a time in their history when they must reach out to find an outlet for the national life and activity. They well understand the folly of remaining quiescent and shutting the door of opportunity to the surplus talent of their people. Instinctively and inevitably led on by this feeling of self-preservation, they reach out into other lands and find new fields for the unworked energies of the nation.

They recognize that to keep doing is the law of life, and that the accumulation of unused forces is the precursor to stagnation and death. The Church in the United States must avoid this peril at all costs. It must not rest on what has been already accomplished, but even in the face of sacrifice reach out in spreading the faith of Christ where it is now either unknown or dormant, for the very necessary reason that in this way alone may it con-

serve intact and undimmed the brightness of the faith which has already done so much for the progress of the Church. To the isolated regions where there are scattered populations of Catholics without the ministrations of the priest the zeal of the more favored must assist actively to bring the blessings of the faith.

In the Philippines, in Porto Rico, and in all our outlying possessions, the Church must go, heralded by the missionaries of the English-speaking race who are now called upon by providential design to perform the work which has long been so nobly done by others. It is the time set by divine providence for this Apostolic undertaking. In the first ages of the Church, when imperial Rome ruled the world and Latin was the universal language, it was the missionaries of the Latin tongue who went forth from Rome, and for centuries spread the faith in the countries of Europe. In a later day, when French was the diplomatic language of the nations, France became the missionary country, and her sons and daughters have given an example of self-sacrifice and devotion in spreading the faith in foreign lands that is worthy of all emulation.

Time inevitably brings changes. Today the language of the whole Orient is English. The language of diplomatic usage has been succeeded by the language of trade, and from Port Said to the furthermost point of Japan the language which the people know best next to their own, and like best, is English. Already Japan is clamoring for English-speaking missionaries, and the field which once yielded such a fruitful harvest to the Apostolic labors of St. Francis Xavier lies ready for cultivation at the hands of English-speaking apostles.

The providential hour of opportunity has struck. We must be up and doing. All indications point to our vocation as a great missionary nation. To be recreant to such a high calling is to abdicate a blessed vantage ground and to undo gradually the good which has already been accomplished in this land by the apostolic zeal of the Church's followers. Our country has already reached

out beyond her boundaries and is striving to do a work of extension of American civic ideals for other peoples. Shall it be said that the Church in this land has been outstripped in zeal and energy by the civil power under which we live?

But the call to which every Catholic should hearken has already been sounded. Rome has spoken, and in the plenitude of her power has taken us from out the ranks of the mission countries and placed us among the normally organized and developed portions of the Catholic inheritance. She thus indicates to us our plain duty. We are sufficiently developed within to take up the task of evangelizing those who are without. We may depend absolutely upon her judgment in the matter. She has the wisdom of the ages behind her, and a way is now lighted before us of spreading far and wide the blessings of the faith which we ourselves enjoy to the neglected populations of our own country and to the millions who are waiting for the sound of our voices to embrace the truth of Christ. She has set the seal of her approval upon this Church Extension Society and the spirit that it stands for. Its purpose and its work are no longer subject to question or cavil. It is an approved institution of the Holy See. It has upon it the blessing of the Holy Father to make it effective and fruitful. The word that comes from Rome must be accepted by all in its entirety and spirit.

The time has come, therefore, for us to take up our high calling, and as a son of the Church, profoundly believing in her sacred mission through the providential instrumentality of the English-speaking race I am glad to say this word in favor of the Church Extension movement, and to bear my message of encouragement to a work which is destined with God's blessing to extend the boundaries of the kingdom of Christ, and to keep burning with undimmed lustre the faith and zeal of our people.

CLOSING PRAYER

THE RT. REV. HENRY P. NORTHROP, D. D., Bishop of Charleston, S. C.: Our Father Who are in heaven, hallowed by Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven:

THE CONGRESS: Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

BISHOP NORTHROP: Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

BISHOP NORTHROP: Glory be to the Father, and to the Son, and to the Holy Ghost.

THE CONGRESS: As it was in the beginning, is now, and ever shall be, world without end. Amen.

DELEGATES TO THE CONGRESS

PRELATES

His Excellency the Most Rev. Diomede Falconio, D. D., Washington, D. C.
Most Rev. James Edward Quigley, D. D., Chicago.
Most Rev. Sebastian Gebhard Messmer, D. D., D. C. L., Milwaukee, Wis.
Most Rev. Alexander Christie, D. D., Oregon.
Most Rev. James H. Blenk, D. D., S. M., New Orleans, La.
Most Rev. Fergus Patrick McEvay, D. D., Toronto, Ont., Canada.
Rt. Rev. Herman J. Alerding, D. D., Ft. Wayne, Ind.
Rt. Rev. Thomas Bonacum, D. D., Lincoln, Nebr.
Rt. Rev. J. F. Regis Canevin, D. D., Pittsburg, Pa.
Rt. Rev. John Francis Cunningham, D. D., Concordia, Kas.
Rt. Rev. Thos. F. Cusack, D. D., New York City, N. Y.
Rt. Rev. P. J. Donahue, D. D., Wheeling, W. Va.
Rt. Rev. Jos. J. Fox, D. D., Green Bay, Wis.
Rt. Rev. Henry Gabriels, D. D., Ogdensburg, N. Y.
Rt. Rev. Nicholas A. Gallagher, D. D., Galveston, Texas.
Rt. Rev. Philip Joseph Garrigan, D. D., Sioux City, Ia.
Rt. Rev. Eugene A. Garvey, D. D., Altoona, Pa.
Rt. Rev. Leo Haid, O. S. B., D. D., Belmont, N. C.
Rt. Rev. James J. Hartley, D. D., Columbus, Ohio.
Rt. Rev. J. J. Hennessy, D. D., Wichita, Kas.
Rt. Rev. Thos. Heslin, D. D., Natchez, Miss.
Rt. Rev. Thos. F. Hickey, D. D., Rochester, N. Y.
Rt. Rev. M. J. Hoban, D. D., Scranton, Pa.
Rt. Rev. W. A. Jones, O. S. A., D. D., San Juan, Porto Rico.
Rt. Rev. Benj. J. Keiley, D. D., Savannah, Ga.
Rt. Rev. Wm. J. Kenny, D. D., St. Augustine, Fla.
Rt. Rev. Jos. M. Koudelka, D. D., Cleveland, Ohio.
Rt. Rev. Mathias C. Lenihan, D. D., Great Falls, Mont.
Rt. Rev. Thos. F. Lillis, D. D., Leavenworth, Kas.
Rt. Rev. Emile J. Legal, O. M. I., D. D., St. Albert, Alta., N. W. T., Canada.
Rt. Rev. A. J. McGavick, D. D., Chicago, Ill.
Rt. Rev. N. C. Matz, D. D., Denver, Colo.
Rt. Rev. T. Meerschaert, D. D., Oklahoma City, Okla.
Rt. Rev. John B. Morris, D. D., Little Rock, Ark.
Rt. Rev. P. J. Muldoon, D. D., Rockford, Ill.
Rt. Rev. H. P. Northrop, D. D. Charleston, S. C.
Rt. Rev. Denis O'Donaghue, D. D., Indianapolis, Ind.
Rt. Rev. C. J. O'Reilly, D. D., Baker City, Ore.
Rt. Rev. Peter J. O'Reilly, D. D., V. G., Peoria, Ill.
Rt. Rev. Stephen Soter Ortynsky, D. D., Philadelphia, Pa.
Rt. Rev. H. J. Richter, D. D., Grand Rapids, Mich.

Rt. Rev. A. F. Schinner, D. D., Superior, Wis.
Rt. Rev. Frederick Eis, D. D., Marquette, Mich.
Rt. Rev. Chas. E. McDonnell, D. D., Brooklyn, N. Y.
Rt. Rev. John B. Pitaval, D. D., V. G., Santa Fe, New Mexico.
Rt. Rev. Paul P. Rhode, D. D., Auxiliary Bishop of Chicago.
Rt. Rev. John L. Spaulding, D. D., Peoria, Ill.
Rt. Rev. James Schwebach, D. D., LaCrosse, Wis.
Rt. Rev. John Stariha, D. D., Lead, S. D.
Rt. Rev. Cornelius Van de Ven, D. D., Natchitoches, La.
Rt. Rev. A. Van de Vyver, D. D., Richmond, Va.
Rt. Rev. Vincent Wehrle, O. S. B., Richardton, N. D.
Rt. Rev. F. Conrad, O. S. B., Conception, Mo.
Rt. Rev. N. Jaeger, O. S. B., Chicago, Ill.
Rt. Rev. C. H. Mohr, O. S. B., St. Leo, Fla.
Rt. Rev. Edmund M. Obrecht, O. C. R., Trappist P. O., Ky.
Rt. Rev. P. Schaeuble, O. S. B., Covington, La.
Rt. Rev. Msgr. J. E. Meunier, V. G., London, Ont., Canada.
Rt. Rev. Msgr. John Boyle, Johnstown, Pa.
Rt. Rev. Msgr. T. E. Hickey, Springfield, Ill.
Rt. Rev. Msgr. G. Legris, Bourbonnais, Ill.
Rt. Rev. Msgr. J. S. M. Lynch, D. D., LL. D., Utica, N. Y.
Rt. Rev. Msgr. Edw. W. McCarty, LL. D., Brooklyn, N. Y.
Rt. Rev. Msgr. Joseph McNamee, Brooklyn, N. Y.
Rt. Rev. Msgr. Jos. Schrembs, Grand Rapids, Mich.
Rt. Rev. Msgr. O'Keefe, Highland Falls, N. Y.
Rt. Rev. Msgr. George Sheehan, Elkton, S. D.
Rt. Rev. Msgr. P. J. Sheridan, Oil City, Pa.
Rt. Rev. Msgr. A. J. Teeling, Lynn, Mass.
Rt. Rev. Msgr. Jos. Rainer, St. Francis P. O., Wis.

PRIESTS

Ackerman, Rev. Oscar P., D. C. L., Louisville, Ky.
Ahmann, Rev. I. M., Covington, Ky.
Albers, Rev. John B., Cascade, Iowa.
Armstrong, Rev. John W., Sacred Heart Church, Farmer City, Ill.
Bandini, Rev. P., St. Joseph's Church, Tonitown, Ark.
Bannon, Rev. T. S., East St. Louis, Ill.
Barrelt, Rev. E. F., All Saints' Church, Hammond, Ind.
Bender, Rev. F. J., Erie, Pa.
Bennet, Rev. O. J., Gladstone, Mich.
Bennet, Rev. J. F., Kankakee, Ill.
Berg, Rev. John B., Sacred Heart Church, Whiting, Ind.
Berg, Rev. Wm., St. Michael's Church, Schererville, Ind.
Berry, Rev. E. S., Barton, Ohio.
Bies, Rev. N. J., Bellevue, Iowa.
Biever, Rev. Albert, S. J., New Orleans, La.
Blaere, Rev. Leo. M., St. Nicholas Church, Valentine, Nebr.

Blaschke, Rev. Benno, Langley, Ill.
Blessing, Rev. P. E., Providence, R. I.
Boeding, Rev. A., Sacred Heart Church, Dubuque, Iowa.
Bouchard, Rev. Louis, Harrisville, Mich.
Bowen, Rev. John F., Delmar, Iowa.
Brennan, Rev. Joseph, Wausau, Wis.
Bresnahan, Rev. Patrick, Tallahasse, Fla.
Bruckert, Rev. Joseph, S. J., Holy Family Mission, Montana.
Burke, Very Rev. A. E., D. D., Toronto, Ont.
Burke, Very Rev. J. E., New York City, N. Y.
Busch, Rev. Jos. F., Excelsior, Minn.
Byrne, Rev. Felix A., St. Mary's Church, Stanley, Wis.
Caldwell, Rev. Edward A., St. Mary's Church, Bay City, Mich.
Cambiaire, Rev. C. P., St. George, Baton Rouge, La.
Caraher, Rev. Father, St. Mary's Church, Reddick, Ill.
Casey, Rev. E. A., St. Louis, Mo.
Casey, Rev. Geo. A., R. R. No. 3, New London, Wis.
Chelbowski, Rev. V., St. Joseph's Church, Passaic, N. J.
Code, Rev. John J., Oak Park, Ill.
Collin, Rev. M. D., St. Mary's, Mo.
Colbert, Rev. John D., Wakefield, Mass.
Condon, Rev. M. A., Mother of Consolation Church, Oregon, Wis.
Connolly, Rev. James N., Borough of Manhattan, N. Y.
Connor, Rev. Robert G., St. Gabriel's Church, Glendale, Ohio.
Considine, Rev. Wm. P., St. Mary's Church, Chelsea, Mich.
Constantineau, Very Rev. Henry A., San Antonio, Tex.
Copp, Rev. Ernest, New York City, N. Y.
Costello, Rev. Wm., St. Charles Borromeo's Church, Charleston, Ill.
Cotter, Rev. Richard J., D. D., St. Agnes Church, Lake Placid, N. Y.
Crawley, Rev. Patrick J., Marion, Ind.
Crosson, Rev. P. J., St. Vincent de Paul's Church, Logansport, Ind.
Crowley, Rev. Michael J., St. John's Church, Monroe, Mich.
Crowe, Rev. J. W., M. R., Our Saviour Church, Jacksonville, Ill.
Cryne, Rev. Edward, Desplaines, Ill.
Currier, Rev. Charles Warren, Washington, D. C.
Curry, Rev. James B., Borough of Manhattan, N. Y.
Dandrea, Rev. H., Kensington, Ill.
Danz, Rev. C. A., Kankakee, Ill.
Deetz, Rev. Peter E., Oberlin, Ohio.
De Gryse, Rev. H., Anchorville, Mich.
De Hasque, Rev. Urban, Holy Name Church, Chickasha, Okla.
De Lange, Rev. Francis, Holy Ghost Church, Techny, Ill.
Delaire, Rev. Jos., S. M., Richmond, W. Va.
Delfosse, Rev., Marshall, Ill.
Demo, Rev. Anthony, C. S. C. B., New York City, Borough Manhattan.
Digmann, Rev. F., S. J., St. Francis Church, Rosebud Reservation, S. D.
Doherty, Rev. Fr., Dubuque, Iowa.
Donna, Rev. L., South Wilmington, Ill.
Donnellan, Rev. J. J., S. Peter's Cathedral, Erie, Pa.
Dougherty, Rev. F., Dubuque, Iowa.
Doyle, Very Rev. A. P., Apostolic Mission House, Washington, D. C.
Driscoll, Rev. J. T., D. D., St. Cecelia's Church, Fonda, N. Y.
Drufner, Rev. A. E., Cincinnati, Ohio.

Drummy, Rev. Wm., St. Patrick's Church, Elkhart, Ill.
Duffy, Rev. P. L., LL. D., Litt D., Charleston, S. C.
Duffy, Very Rev. F. C., Danville, Ill.
Duffy, Rev. J. C., O. M. I., St. John the Baptist's Church, Green Bay R. R., Duck Creek, Wis.
Duford, Rev. Jos., St. Charles Borromeo's Church, Rapid River, Mich.
Dugas, Rev. M. T., C. S. V., Maternity B. V. M. Church, Bourbonnais, Ill.
Duguay, Rev. Frederick, Superior, Wis.
Dunigan, Rev. P. R., Lapeer, Mich.
Dunn, Rev. A. B., Eau Claire, Wis.
Dunne, Rev. P. W., Joliet, Ill.
Durnin, Rev. P. H., Milwaukee, Wis.
Durward, Rev. J. T., St. Joseph's Church, Baraboo, Wis.
Egan, Rev. Thomas, Evanston, Ill.
Erkenswick, Rev. C. A., Hawthorne, Ill.
Evers, Rev. Luke J., 20 City Hall place, New York City.
Fallon, Rev. P., Paris, Ill.
Feeley, Rev. Daniel, Brookfield, Mo.
Finn, Rev. Thos., Rockford, Ill.
Fisher, Rev. E. A., Clinton, Mich.
Fitzgerald, Rev. R. J., Minneapolis, Minn.
Flach, Rev. Jos., St. Joseph's Church, Dyer Lake, Ind.
Flannery, Rev. D. J., Davenport, Iowa.
Flynn, Rev. R. F., Immaculate Conception Church, Ohio, Ill.
Flynn, Very Rev. R. J., Mt. St. Mary's College, Emmitsburg, Md.
Foley, Rev. James, Ottumwa, Iowa.
Franch, Rev. B., C. S. C. B., Our Lady of Mt. Carmel Church, Melrose Park, Ill.
Frazen, Very Rev. N. L., Rock Church, St. Louis, Mo.
Gassler, Rev. F. L., Iola, La.
Gaughan, Rev. Jas. H., St. Joseph's Church, Red Wing, Minn.
Gefell, Rev. J. Emil, Ph. D., Rochester, N. Y.
Gildea, Rev. P., St. Mary's Church, Riverside, Ill.
Gillespie, Rev. J. W., Mechanicsville, Iowa.
Golden, Rev. James, Holy Family Church, Nessen City, Mich.
Gorman, Very Rev. D. M., Dubuque, Iowa.
Gormley, Rev. P. J., St. Mary's Church, Huntley, Ill.
Granger, Rev. A. D., Kankakee, Ill.
Gregg, Rev. Thomas F., P. R., New York City.
Griffen, Rev. John A., Detroit, Mich.
Griffin, Rev. Patrick, Holyoke, Mass.
Grillo, Rev. M. C., St. Michael's Church, Fall River, Mass.
Gross, Rev. Theo., Blue Island, Ill.
Grosnick, Rev. Peter, Sacred Heart Church, Manawa, Wis.
Gunn, Rev. John E., S. M., D. D., Sacred Heart Church, Atlanta, Ga.
Haelterman, Rev. G., Holy Cross Church, Santa Cruz, Santa Fe.
Halbmaier, Rev. P., St. Benedict's Church, Blue Island, Ill.
Hallissey, Rev. Jos., Sacred Heart Church, Hudson, Mich.
Hansen, Rev. H. F., St. Joseph's Church, Danville, Ill.
Hanley, Rev. J. J., Monti, Iowa.
Hannan, Rev. John S., St. Joseph's Church, Circleville, Ohio.
Hansen, Rev. B., S. J., Garrison, N. D.
Hanselman, Very Rev. Jos. F., New York City, N. Y.

Harrington, Rev. D. K., St. Rose's Church, Strawn, Ill.
Hartwig, Rev. Vincent, Sandoval, Ill.
Hanly, Rev. M. G., St. Vincent de Paul's Church, St. Louis, Mo.
Haupt, Lanaert J., Collis, Minn.
Hausser, Rev. H. J., Dubuque P. O., Menominee, Ill.
Hausser, Rev. C. A., St. Patrick's Church, Seneca, Ill.
Hayes, Rev., St. Patrick's Church, Imogene, Iowa.
Hayden, Rev. Edmund M., St. Edward's Church, Chillicothe, Ill.
Heaney, Rev. James P., Mendota, Ill.
Heick, Rev. T. A., S. V. D., Vicksburg, Miss.
Heller, Rev. Jos., St. Mary's Church, Bristol, Wis.
Hennessey, Rev. P. J., Evanston, Ill.
Hickey, Rev. Geo. F., Urbana, Ohio.
Hickey, Rev. John, Cumminsville, Cincinnati, Ohio.
Hickey, Rev. Charles A., Dayton, O.
Hickey, Rev. William D., St. Joseph's Church, Dayton, Ohio.
Higgin, Rev. J. J., Mattoon, Ill.
Himmel, Rev. Joseph, S. J., Georgetown, S. C.
Hoeflinger, Rev. T. J., Techny, Ill.
Hogan, Rev. P., St. Mary's Church, Freeport, Ill.
Hogan, Rev. H. J., Fairfield, Iowa.
Horan, Rev. J., St. Charles Church, St. Charles, Minn.
Hovorka, Rev. Augustin, Ste. Wenceslaus Church, Eastman, Wis.
Hurkmans, Rev. L. P., Assumption B. V. M. Church, Mount Olive, Ill.
Hussie, Rev. J. V., St. Leo's Church, Ashley, Pa.
Hynes, Rev. J. J., Smartsville, Cal.
Irwin, Rev. M. A., Newton Grove, N. C.
Ivens, Rev. John C., Holyoke, Mass.
Jansen, Rev. F. J., Elkhart, Ind.
Janser, Rev. T. T., Techny, Ill.
Jennings, Rev. Gilbert P., LL. D., Cleveland, Ohio.
Jerome, Very Rev. C. P., St. Louis, Mo.
Johannes, Rev. C., St. Louis Church, Nokomis, Ill.
Johnson, Rev. Andrew, St. Thomas Apostle's Church, East Columbus, Ohio.
Joisten, Rev. William, St. Mary's Church, Norway, Mich.
Joyce, Rev. J. P., St. Peter's Church, Antioch, Ill.
Juraschek, Rev. Herman, St. Patrick's Church, Chesterton, Ind.
McKeon, Rev. J. J., Ireland.
McKeon, Rev. Albert, St. Columbian, Ontario, Can.
Kean, Rev. M. J., Sup. Trustee of Catholic Mutual Benefit Assn., Hornell, N. Y.
Kehoe, Rev. Francis B., St. Patrick's Church, Alton, Ill.
Kelley, Rev. Joseph S., St. Mary's Church, Moline, Ill.
Klein, Rev. E., Cincinnati, Ohio.
Kirkfleet, Rev. C. J., West De Pere, Wis.
Koch, Rev. Francis, O. F. M., Representing Diocese of Newark.
Koegerl, Rev. Jos., St. Peter's Church, Covington, La.
Koening, Rev. F., LaManille, Ind.
Kozlowski, Rev., Lemont, Ill.
Kraschowitz, Rev. A. M., Joliet, Ill.
Kroll, Rev. J., Fort Wayne, Ind.
Kruszka, Rev. W., St. Wenceslaus Church, Ripon, Wis.
Kubler, Rev. Jacob F., Sacred Heart of Jesus Church, Shelby, O.

Kukulski, Rev. W., Hawthorne, Ill.
l'Anglais, Rev. L. H., Napoleonville, La.
LaBrie, Rev. A. L., Momence, Ill.
LaBoule, Rev. Dr. Joseph, Milwaukee, Wis.
Lacombe, Rev. E., St. Alberta, Can.
Lanigan, Rev. D. P., Atken, S. C.
Larkin, Rev. Thos. J., New Orleans, La.
Lawler, Rev. J. J., St. Paul, Minn.
Lavery, Rev. E. J., St. Louis, Mo.
Le Guillo, Rev. H. P. M., Superior, Wis.
Lentz, Rev. F. G., St. Peter's Church, Piper City, Ill.
Leone, Rev. Damian, Milwaukee, Wis.
Linden, Rev. L. M., Aurora, Ill.
Linden, Rev. J., Desplaines, Ill.
Link, Rev. Fred, Techny, Ill.
Lindesmith, Rev. E. W. J., New Milford, Ohio.
Linn, Very Rev. J. A., New Orleans, La.
Lissner, Very Rev. I., L. A. M., St. Benedict's Church, Savannah, Ga.
Lucaciu, Rev. E., Cleveland, Ohio.
Lynch, Rev. J. T., C. M., Germantown, Philadelphia, Pa.
Mackin, Rev. B., Burlington, Iowa.
Madden, Rev. E., Arlington, Ill.
Mahony, Rev. Geo., St. Joseph's College, Kirkwood, Mo.
Malone, Very Rev. J., New Orleans, La.
Marrerol, Rev. Alfonso, Porto Rico.
Martin, Rev. A. C., Pullman, Ill.
Massardier, Very Rev. Canon, New Orleans, La.
Massardier, Rev. J. M. T., Donaldsville, La.
McAdam, Rev. W. J., Brooklyn, N. Y.
McCabe, Rev. F. X., St. Louis, Mo.
McCarron, Rev. P. H., Bradford, Ill.
McCarron, Rev. P. A., St. Thomas Church, Corcoran, Minn.
McDermott, Rev. J. E., New Decatur, Ala.
McEachen, Rev. R. A., Our Lady of the Angels Church, Barton, Ohio.
McGinnis, Rev. Dr., Brooklyn, N. Y.
McGloin, Rev. Jas. F., Blessed Sacrament Church, Buffalo, N. Y.
McGovern, Rev. J. J., D. D., St. Denis' Church, Lockport, Ill.
McLaughlin, Very Rev., E. J., Clinton, Iowa.
McMahon, Rev. Jos. H., Ph. D., Borough Manhattan, N. Y.
McMahon, Rev. Jos., St. Mary's Church, Minooka, Ill.
McNamara, Rev., J. J., Boston, Mass.
McNamara, Rev. J. I., Montgomery, Ala.
McNamee, Rev. J., Peotone, Ill.
McNamee, Rev. W. J., Joliet, Ill.
Menard, Rev. P. C., St. Ann's Church, Escanaba, Mich.
Meyer, Rev. George, Assumption Church, Richfield, Minn.
Meyer, Rev. M., C. SS. R., Seattle, Wash.
Milot, Rev. J. A., St. Joseph's Church, Bradley, Ill.
Murtaugh, Rev. Wm. M., Sheffield, Ill.
Murphy, Rev. Ambrose, LaCrosse, Wis.
Murphy, Rev. E. P., Presho, S. D.
Murphy, Rev. R. D., Apostolic Mission House, Washington, D. C.
Nix, Rev. Charles, Aurora, Ill.

Noll, Rev. John F., St. John Ev. Church, Hartford City, Ind.
Notebaert, Rev. A., Rochester, N. Y.
Nugent, Rev. J. F., LL. D., Visitation Church, Des Moines, Iowa.
Nugent, Very Rev. F. V., St. Louis, Mo.
O'Brien, Very Rev. F. A., LL. D., Kalamazoo, Mich.
O'Doherty, Rev. Jas., Haverhill, Mass.
O'Donnell, Rev. P. H., Boston Delegate of A. O. H.
Olfen, Rev. Frank, Chippewa Falls, Wis.
Ohle, Rev. Louis C., Louisville, Ky.
O'Mahoney, Rev. J. P., St. Viateur's College, Bourbonnais, Ill.
O'Neill, Rev. J. J., St. Teresa's Church, Beresford, S. D.
O'Reilly, Rev. E., South Chicago, Ill.
O'Reilly, Rev. E., Janesville, Wis.
O'Reilly, Rev. Thomas J., Columbus, O.
Ott, Rev. James, Lake View, Ill.
Pape, Rev. Peter, St. Andrew's Church, Potosi, Wis.
Parker, Rev. John P., St. Joseph's Church, Chebanse, Ill.
Paston, Rev. Thos., Wilmette, Ill.
Paulding, Rev. P. R., Falls View, Ontario.
Phelan, Rev. J., Grand Junction, Iowa.
Picard, Rev. J. A., Nuestra Senora de Belen, Santa Fe.
Pierson, Rev. George, St. Mary's Church, Tiskilwa, Ill.
Porcile, Very Rev. E. H., Brooklyn, N. Y.
Power, Very Rev. John, St. Patrick's Church, Dwight, Ill.
Prim, Rev. Francis, New Orleans, La.
Purcell, Rev. J. F., St. Lawrence's Church, Penfield, Ill.
Quinlan, Rev. A. B., St. Doratha's Church, Eatontown, N. J.
Quinlisk, Rev. W. P., Maytown (Amboy P. O.), Ill.
Raffo, Rev. C. P., Louisville, Ky.
Rajcany, Rev. Benedict M., St. John the Baptist Church, Hammond, Ind.
Rathz, Rev. George, St. Joseph's Church, Lockport, Ill.
Raymond, Rev. N. J., St. Joseph's Church, Lake Linden, Mich.
Renzullo, Rev. P. M., Chicago Heights, Ill.
Rhode, Rev. Joseph, Elgin, Ill.
Riordan, Rev. M. J., St. Charles Borromeo's Church, Pikesville, Md.
Ripp, Rev. C., Welcome, Wis.
Rogier, Rev. Herman, St. Nazianz, Wis.
Rohleder, Rev. John P., Brooklyn, N. Y.
Rohlman, Rev. H. P., Dubuque, Iowa.
Roney, Rev. H. F., Mt. St. Clare Academy, Clinton, Ia.
Roth, Rev. Leander, Our Lady of the Lake Church, Mandeville, La.
Rulquin, Rev. P., S. M., St. Paul, Minn.
Rutten, Rev. H. C., St. John's Church, Bergenfield, N. J.
Ryan, Rev. John, Dexter, Mich.
Ryan, Rev. J. F., St. Francis, Wis.
Rybrook, Rev. G., West DePere, Wis.
Sonson, Rev. John G., Muskegon, Mich.
Scherf, Rev. John, Davenport, Iowa.
Schiefen, Rev. E., St. Mary's Church, Kansasville, Wis.
Schmitt, Rev. John A., Grand Rapids, Mich.
Schmitz, Rev. Peter, St. Mary's Church, Menasha, Wis.
Schnerr, Right Rev. Leander, O. S. B., Beatty P. O., Pa.
Schockaert, Rev. A., St. Patrick's Church, Grafton, Ill.

Schoeningh, Rev. Anthony H., St. Mary's Church, West Burlington, Ia.
Schulte, Very Rev. B. A., V. F., Sacred Heart Church, Templeton, Ia.
Schulte, Rev. F. X., St. Mary's Church, Remsen, Iowa.
Schumacher, Rev. Anthony, St. Philip's Church, Reed City, Mich.
Skrypko, Rev. Father, Westville, Ill.
Scotti, Very Rev. Peter, New Orleans, La.
Serafinas, Rev. B., Kensington, Ill.
Sermershein, Rev. Jos., St. Mary of the Knobs, Ind.
Seroczynski, Rev. Felix T., Whiting, Ind.
Shanley, Rev. Walter J., Danbury, Conn.
Shannon, Rev. James J., Pastor, St. Mark's Church, Peoria, Ill.
Shaw, Rev. Thos. A., Barrens, Perryville P. O., Mo.
Sheedy, Rev. M. M., LL. D., St. John's Pro-Cathedral, Altoona, Pa.
Shorter, Rev. Joseph A., Holy Epiphany Church, Leavenworth, Kas.
Siska, Rev. Paulus, Hammond, Ind.
Solon, Rev. J. A., Dekalb, Ill.
Somple, Rev. H. V., St. Joseph's Church, Walsh, Wis.
Spelman, Rev. Dominick, Immaculate Conception Church, Braidwood, Ill.
Spiegelberg, Rev. Bernard, O. F. M., Denver, Colo.
Steffes, Rev. Joseph M., Guardian Angel Church, Manistee, Mich.
Steinbrecher, Rev. F. X., St. Mary's Church, Kaukauna, Wis.
Strassburger, Rev. Charles, Kansas City, Mo.
Striewe, Rev. T. J., Techny, Ill.
Sullivan, Rev. R. P., Wheeling, W. Va.
Sullivan, Rev. Dr. S. J., Butte, Mont.
Sullivan, Rev. T. J., Cedar Rapids, Ia.
Surprenant, Rev. W. J., C. S. V., St. Vinteur's College, Bourbonnais, Ill.
Supple, Rev. James N., Boston, Mass.
Sutton, Rev. Xavier, C. P., Louisville, Ky.
Tardif, Rev. A. G., Bourbonnais, Ill.
Theisen, Rev. P. J., St. Henry's Church, Watertown, Wis.
Tieman, Rev. C. A., Cincinnati, Ohio.
Timmons, Rev. T. J., Watseka, Ill.
Tonello, Rev. Jos., Joliet, Ill.
Truszynski, Rev. Casimir, St. Valentine's Church, Peru, Ill.
Vattmans, Rev. E. J., U. S. A., Wilmette, Ill.
Van den Heuvel, Rev. A. A., St. Peter and St. Paul's Church, Loretta, Minn.
Van der Pol, Rev. J. H., S. J., St. Francis Mission, Rosebud, S. D.
Van der Velden, Rev. G. M., St. John's Church, Hector, Minn.
Vander Voist, Rev. R., Detroit, Mich.
Van Hulse, Rev. Charles, Holy Ghost Church, Vinita, Okla.
Van Nistelroy, Rev. F. X., Holy Name of Jesus Church, Kimberly, Wis.
Van Tourenhout, Rev. C. L., St. Genevieve Church, St. Genevieve, Mo.
Vaughan, Rev. Herbert, London, England.
Vaughan, Rev. M. W., Lyons, Iowa.
Vien, Rev. J. G., Bourbonnais, Ill.
Vogl, Rev. Joseph J., St. Andrew's Church, Saginaw, Mich.
Vones, Rev. M., Lisle, Ill.
Wall, Rev. John C., D. D., Holy Maternity, B. V. M., Church, Dowagiac, Mich.
Wall, Rev. Francis H., D. D., New York City, N. Y.
Walsh, Rev. A., St. Philomena Church, Dubuque, Iowa.

Walsh, Very Rev. E., Niagara Falls, N. Y.
Walsh, Rev. James T., Our Lady of Good Counsel Church, Kansas City, Mo.
Waring, Rev. J. F., San Antonio, Texas.
Weber, Rev. Ambrose A., 222 Wood St., Fostoria, Ohio.
Weber, Rev. P. J., Somonauk, Ill.
Weirich, Rev. W. J., Holy Ghost Church, Dubuque, Iowa.
Weishaar, Rev. Lambert, Hammond, Ind.
Weldon, Very Rev. Thos. J., C. M., New Orleans, La.
Welsh, Rev. J. B., St. Augustine, Fla.
Welsh, Rev. J. C., Chicago Heights, Ill.
Wenzel, Rev. Columbian, O. S. B., New Orleans, La.
West, Rev. T., St. Thomas, Ontario.
White, Rev. Thos. W., Louisville, Ky.
Wilbars, Rev. Lambert J., San Antonio, Texas.
Wojcik, Rev. James, Buffalo, N. Y.
Adjutor, Rev. Bro., De La Salle Institute, Chicago, Ill.
Ambrose, Rev. Bro., St. Patrick's Commercial Academy, Chicago, Ill.
Angelucci, Rev. S., Assumption B. V. M. Church, Chicago, Ill.
Augelus, Rev., St. Peter's Church, Chicago, Ill.
Batholomew, Rev., St. Augustine's Church, Chicago, Ill.
Birk, Very Rev. Philip, C. P., Immaculate Conception, Norwood (Chicago), Ill.
Bobal, Rev. Francis, St. John Nepomucene's Church, Chicago, Ill.
Boecker, Rev. A. J., Immaculate Conception Church.
Bond, Rev. Wm. T., St. Michael's Church, Chicago, Ill.
Bourassa, Rev. J. B., St. Louis' Church, Chicago, Ill.
Brady, Rev. Bernard, St. John's Church, Chicago, Ill.
Burrowes, Rev. A. J., S. J., St. Ignatius College, Chicago, Ill.
Byrnes, Rev. D., St. Malachy's Church, Chicago, Ill.
Chenuil, Rev. Pacifico, Holy Guardian Angel, Chicago, Ill.
Coghlan, Rev. Father, St. Patrick's Church, Chicago, Ill.
Conway, Rev. P. C., St. Pius' Church, Chicago, Ill.
Cox, Rev. T. E., LL. D., St. Basil's Church, Chicago, Ill.
Crevier, Very Rev. H., Our Lady of Sorrows, Chicago, Ill.
Crowe, Rev. J. B., St. Stephen's Church, Chicago, Ill.
Dedera, Rev. Albert, St. Ludmilla's Church, Chicago, Ill.
Denouis, Rev., Chicago, Ill.
Dettmer, Rev. J., St. George's Church, Chicago, Ill.
Devine, Rev. J. V., De Paul University, Chicago, Ill.
DeVos, Rev. J. E., St. John Berchman, Chicago, Ill.
Dore, Rev. J. P., Our Lady of Lourdes Church, Chicago, Ill.
Dondanville, Rev. E. L., Corpus Christi Church, Chicago, Ill.
Default, Rev. P., St. Joseph's Church, Chicago, Ill.
Dunne, Rev. J. A., St. Charles Borromeo's Church, Chicago, Ill.
Dunne, Rev. D. J., D. D., Cathedral of the Holy Name, Chicago, Ill.
Eisenbacher, Rev. G., St. Martin's Church, Chicago, Ill.
Epstein, Rev. Francis, St. Clara's Church, Chicago, Ill.
Faber, Rev. Peter, Immaculate Conception, Chicago, Ill.
Feehan, Rev. J., O. CC., St. Cyril's Church, Chicago, Ill.
Fennessey, Rev. M. J., St. Brendan's Church, Chicago.
Fidelian, Rev. Bro., De La Salle Institute, Chicago, Ill.
FitzSimmons, Rev. M. J., Cathedral of the Holy Name, Chicago, Ill.

Flanagan, Rev. Francis J., Immaculate Conception Church, Chicago, Ill.
Flood, Rev. J. F., St. Matthew's Church, Chicago, Ill.
Foley, Rev. Wm., St. Ambrose Church, Chicago, Ill.
Foley, Rev. J. B., St. Elizabeth's Church, Chicago, Ill.
Fortin, Rev. J. C., Notre Dame de Chicago Church, Chicago, Ill.
Franz, Rev. H. M., St. Aloysius, Chicago, Ill.
Furlong, Rev. P., St. Matthew's Church, Chicago, Ill.
Galligan, Rev. T. F., St. Patrick's Church, Chicago, Ill.
Gelinas, Rev. P. T., St. John the Baptist Church, Chicago, Ill.
Goldsmith, Rev. E. T., St. Francis Xavier's Church, Chicago, Ill.
Goulette, Rev. L. J., Chicago, Ill.
Green, Very Rev. J. F., O. S. A.
Greene, Rev. J. J., St. Kilian's Church, Chicago, Ill.
Griffin, Rev. E. M., St. Dominic, Chicago, Ill.
Griffin, Rev. Leo, Holy Angels' Church, Chicago, Ill.
Gronkowski, Rev. C. J., St. Adelbert's Church, Chicago, Ill.
Gulberton, Rev. Father, Chicago, Ill.
Hard, Rev. C. P., Chicago, Ill.
Hagermeyer, Rev. Jos., St. Clement's Church, Chicago, Ill.
Hayden, Rev. J. D., St. Lawrence's Church, Chicago, Ill.
Heeney, Rev. Bernard, Holy Angels' Church, Chicago, Ill.
Hennessey, Rev. M. D., All Saints' Church, Chicago, Ill.
Henkle, Rev. Justin, St. Aloysius' Church, Chicago, Ill.
Hilary, Rev. Brother, De La Salle Institute, Chicago, Ill.
Hodnett, Rev. Thos. P., Immaculate Conception Church, Chicago, Ill.
Hurley, Rev. E. P., Chicago, Ill.
Jagadzinski, Rev. Henry, St. Joseph's Church, Chicago, Ill.
Jennings, Rev. J. J., Presentation Church, Chicago, Ill.
Joel, Rev. Brother, De La Salle Institute, Chicago, Ill.
Joseph, Rev. Brother, De La Salle Institute, Chicago, Ill.
Josephus, Rev. Brother, De La Salle Institute, Chicago, Ill.
Jung, Rev. A., Good Shepherd Church, Chicago, Ill.
Justin, Rev. Brother, De La Salle Institute, Chicago, Ill.
Kalmer, Rev. Leo, Chicago, Ill.
Karmon, Rev. Thos. L., All Saints' Church, Chicago, Ill.
Kearns, Rev. T. A., St. Mark's Church, Chicago, Ill.
Kelley, Very Rev. F. C., D. D.
Kennedy, Rev. Philip L., St. Jarlath's Church, Chicago, Ill.
Kieley, Rev. J. M., St. Brendan's Church, Chicago, Ill.
Killen, Rev. John, Chicago, Ill.
Kinsella, Rev. Wm. J., Our Lady of Lourdes Church, Chicago, Ill.
Kirsch, Rev. J. F., St. Teresa's Church, Chicago, Ill.
Knurr, Rev. Conrad, St. Francis of Assissium Church, Chicago, Ill.
Konen, Rev. D., St. Mauritiu's Church, Chicago, Ill.
Krabler, Rev. A., De Paul University, Chicago, Ill.
Kramer, Rev. Edward H., Our Lady of Perpetual Holy, Chicago, Ill.
Kremer, Rev. Nicholas J., St. Anthony of Padua Church, Chicago, Ill.
Krowczunas, Rev. M., St. George's Church, Chicago, Ill.
Lambert, Rev. Brother, De La Salle Institute, Chicago, Ill.
Lange, Rev. F., St. Josophat's Church, Chicago, Ill.
Lange, Rev. John, Ph. D., St. Michael's Church, Chicago, Ill.
Laplante, Rev. J. D., C. S. V., St. Victor's Church, Chicago
Leonard, Rev. Brother, De La Salle Institute, Chicago, Ill.

Lewis, Rev. Brother, De La Salle Institute, Chicago, Ill.
Liguori, Rev. Bro., De La Salle Institute, Chicago, Ill.
Lorenzoni, Rev. R., C. S. C. B., Saveta Maria Incoronata Church, Chicago Ill.
Louerman, Rev. J. B., St. Benedict's Church, Chicago, Ill.
Lucentius, Rev. Brother, De La Salle Institute, Chicago, Ill.
Mackin, Rev. M. T., St. Brendan's, Chicago, Ill.
Maloney, Rev. S., St. Lawrence's Church, Chicago, Ill.
Mally, Rev. John, St. Jarlath's Church, Chicago, Ill.
Marcesano, Rev. A., Holy Cross Church, Chicago, Ill.
Marciniak, Rev. C., St. Casimir's Church, Chicago, Ill.
Mauritius, Rev., St. Peter's Church, Chicago, Ill.
McCarty, Rev. J. A., St. Margaret's Church, Chicago, Ill.
McCormick, Rev. J. T., St. Viateur's College, Chicago, Ill.
McDonald, Rev. D. L., Holy Name Cathedral, Chicago, Ill.
McGuire, Rev. John P., St. Mark's Church, Chicago, Ill.
McGrath, Rev. D. E., Our Lady of Good Counsel Church, Chicago, Ill.
McKenna, Rev. M. J., Visitation Church, Chicago, Ill.
McLoughlin, Rev. P. A., St. Jerome's Church, Chicago, Ill.
Mergl, Rev., Our Lady of Lourdes Church, Chicago, Ill.
Moeller, Rev. F., S. J., Holy Family Church, Chicago, Ill.
Morrison, Rev. S., Our Lady of Good Counsel Church, Chicago, Ill.
Mueller, Rev. Nicholas, St. Alphonsius Church, Chicago, Ill.
Mueller, Very Rev. Theobald, O. S. B., St. Joseph's Church, Chicago, Ill.
Mueller, Rev. Victor, O. S. B., St. Paul's Church, Chicago, Ill.
Mueller, Rev. John, O. S. B., St. Michael's Church, Chicago, Ill.
Mullen, Rev. John, C. PP. S., Holy Rosary Church, Chicago, Ill.
Murphy, Rev. E. P., St. Agnes Church, Chicago, Ill.
Nabholtz, Rev. O., St. George's Church, Chicago, Ill.
Nawn, Rev. J., Corpus Christi Church, Chicago, Ill.
Nawrocki, Rev. S., St. Mary's of Perpetual Help Church, Chicago, Ill.
Neuman, Rev. J. A., St. Henry's Church, Chicago, Ill.
Neuzil, Very Rev. Procopius, O. S. B., St. Procopius Church, Chicago, Ill.
O'Brien, Rev. D., St. Agatha's Church, Chicago, Ill.
O'Brien, Rev. F. M., Cathedral of the Holy Name, Chicago, Ill.
O'Brien, Rev. T. A., St. Thomas' Church, Chicago, Ill.
O'Bryan, Rev. F. E., St. Dominic's Church, Chicago, Ill.
O'Callaghan, Rev. P., St. Mary's Church, Chicago, Ill.
O'Donnell, Rev. E. M., St. Rose of Lima Church, Chicago, Ill.
O'Donnell, Rev. M. G., Precious Blood, Chicago, Ill.
O'Donoghue, Rev. J. P., St. Patrick's Church, Chicago, Ill.
O'Gara, Rev. Thos. F., Corpus Christi Church, Chicago, Ill.
Ollizr, Rev. Father, Chicago, Ill.
O'Reilly, Rev. E., St. Patrick's Church, Chicago, Ill.
O'Shea, Rev. T., Holy Angels' Church, Chicago, Ill.
Ostrowski, Rev. F. G., St. Adalbert's Church, Chicago, Ill.
Paradi, Rev. Peter, Chicago, Ill.
Paulian, Rev. Brother, De La Salle Institute, Chicago, Ill.
Perry, Rev. F. N., Our Lady of Lourdes Church, Chicago, Ill.
Philip, Rev. Brother, De La Salle Institute, Chicago, Ill.
Poissant, Rev. C. A., St. Joseph's Church, Chicago, Ill.
Pugny, Rev. R. P., St. John the Baptist Church, Chicago, Ill.
Purcell, Rev. Dr., Cathedral College, Chicago, Ill.

Quinn, Rev. C. H., St. Columbkille's Church, Chicago, Ill.
Quinn, Rev. H., St. Kevin's Church, Chicago, Ill.
Raschiotti, Rev. E., D. D., Holy Guardian Angel Church, Chicago, Ill.
Rebec, Rev. Anastasius, O. S. B., St. Wenceslaus Church, Chicago, Ill.
Rempe, Rev. F., St. Clement's Church, Chicago, Ill.
Ricciardelli, Rev. E., St. Mary of Mt. Carmel Church, Chicago, Ill.
Riss, Rev. Arthur, St. Mary's Church, Chicago, Ill.
Roach, Rev. Dr. J. T., Church Extension Office, Chicago, Ill.
Robabakowski, Rev., St. Joseph's Church, Chicago, Ill.
Rogalski, Rev. Stanislaus, St. John Cantin's Church, Chicago, Ill.
Roe, Rev. Edward L., Church Extension Society, Chicago, Ill.
Roumie, Rev. S., Chicago, Ill.
Ruetershoff, Rev. Jos., St. Henry's Church, Chicago, Ill.
Ryan, Rev. J. F., St. Mel's Church, Chicago, Ill.
Ryan, Rev. S. A., S. J., St. Ignatius' Church, Chicago, Ill.
Scanlon, Rev. J. M., St. John's Church, Chicago, Ill.
Schikowski, Rev. V. F., St. Martin's Church, Chicago, Ill.
Schiffer, Rev. J. P., St. Philomena Church, Chicago, Ill.
Schlimm, Rev. Leonard, O. S. B., St. Paul's Church, Chicago, Ill.
Schuetz, Rev. Benignus, O. F. M., St. Augustine's Church, Chicago, Ill.
Schum, Rev. Benno, C. SS. R., St. Michael's Church, Chicago, Ill.
Schuette, Rev. Jos. M., St. Raphael's Church, Chicago, Ill.
Shannon, Rev. T. V., St. Malachy's Church, Chicago, Ill.
Shea, Rev. H. M., St. Thomas' Church, Chicago, Ill.
Shewbridge, Rev. P. F., Presentation Church, Chicago, Ill.
Skrypko, Rev. Alex., Holy Cross Church, Chicago, Ill.
Sojar, Rev. A., St. Stephen's Church, Chicago, Ill.
Soborosz, Rev. Francis, St. Mary of the Angels, Chicago, Ill.
Springmaier, Rev. B., Holy Trinity Church, Chicago, Ill.
Staudigl, Very Rev. Benno, St. Paul's Church, Chicago, Ill.
Suerth, Rev. J. P., St. Francis De Sales, Chicago, Ill.
Sullivan, Rev. M., Chicago, Ill.
Sullivan, Rev. James, St. Ambrose Church, Chicago, Ill.
Sztuczko, Rev. Casimir, C. S. C., Holy Trinity, Chicago, Ill.
Tarskey, Rev. B., Visitation Church, Chicago, Ill.
Thomas, Very Rev. Geo. A., C. SS. R., St. Alphonsus, Chicago, Ill.
Thiele, Rev. D. M., St. Francis of Assirim, Chicago, Ill
Tinan, Rev. P., St. Columbkille's Church, Chicago.
Troy, Rev. Thos. F., Our Lady of the Angels Church, Chicago, Ill.
Vanden Elsen, Rev. M., St. Willebrord's Church, Chicago, Ill.
Wolfgarten, Rev. A. J., Cathedral of the Holy Name, Chicago, Ill.
Zimmerman, Rev. Jos., St. Benedict's Church, Chicago, Ill.

LAITY

Adamkiewicz, Mr. S.
Agnew, Mr. Charles J.
Ahern, Mr. J. D.
Albert, Mr. Charles
Albin, Mr. John F.
Alles, Mr. Nic
Austin, Mr. J. P.
Barrett, Mr. J. P.
Barry, P. T.
Bauer, Mr. John.
Begg, Mr. Jos.
Begg, Mr. J. R.

Belinski, Mr. C. I.
Berhalter, Mr. Adam
Bique, Mr. N. J.
Boyle, Mr. Daniel.
Bookhout, Mr. J. E.
Bourassa, Mr. J. B. L.
Branch, Mr. C. G.
Brennan, Mr. J. J.
Brennan, Miss S. V.
Bransfield, Mr. I. M.
Brooks, Miss Delia K.
Brown, Mrs. Edward O.
Bruckner, Mr. John F.
Buddeke, Mrs. Blanche.
Buddeke, Mr. John.
Burke, Mrs. James
Burke, Mr. Timothy.
Burgy, Mr. Henry.
Burkhard, Mr. Fred
Burns, Mr. James.
Burns, Mr. J. F.
Butz, Mr. Ed. C.
Byrnes, Mr. John F.
Cahill, Mrs. Anna J.
Cahill, Prof. W. H.
Caldwell, Mr. Chas. P.
Callahan, Mr. James J.
Callahan, Mrs. Augusta.
Cannon, Mr. Thomas H.
Carroll, Mr. E. F.
Cashman, Mr. M.
Cashman, Mr. Thomas F.
Cassady, Mr. H. J.
Cavanaugh, Mr. J. B.
Chartrand, Mr. E. J.
Chincelinska, Mrs. S.
Clausen, Mr. Henry P.
Cleans, Mr. J. M.
Cleary, Mr. Thos. J.
Clengen, Mrs. Julia A. Ward.
Coan, Mrs. Frances.
Coleman, Mr. John F.
Coleman, Miss M.
Collor, Mrs. Kate.
Collene, Mr.
Collins, Miss Nellie.
Conlan, Mr. James, Jr.
Conroy, Mr. J. J.
Cremin, Mr. Jos. W.
Cremin, Mrs. Jos. W.
Crowley, Mr. Fred J.
Crowley, Jerome.
Crowley, Mr. John.
Cummings, Mr. William A.
Cunningham, Mrs. J. T.
Curley, Mr. D. F.
Curtin, Mr. C. C.
Daleiden, Mr. John P.
Daly, Mr. Thomas P.
Danis, Mr. John.
Dasso, Mr. Aug.
Diffley, Mr. M. W.
Diggles, Mr. J. W.
Dillon, Hon. Wm.
Doherty, Mr. J. K.
Dollinger, Mr. Edward.
Donahue, Mr. James.
Donlivay, Miss T.
Donnellan, Mrs. W. R.
Doyle, Mr. Chas.
Doyle, Miss Eleanor M.
Doyle, Miss Julia M.
Drzyualski, Mr. P.
Duckers, Mr. Valentine.
Dunning, Miss M.
Dunne, Mr. John.
Dwyer, Mr. Leo J.
Easton, Mr. A. G.
Eckart, Miss Sue.
Easton, Mrs. A. G.
Editor, Daily News.
Editor, "Dziennik Chicagoski."
Elias, Mr. Joseph
Englen, Mr. E. J.
Ezerskis, Ant.
Finan, Miss Martin E.
Fitzgerald, Mr. J. J.
Fitzgerald, Mr. W. F.
Fitzmorris, Chas. C.
Flynn, Mr. Thomas P.
Fischer, Mr. E.
Finnegan, Mr. P. J.
Foley, Miss Elizabeth.
Forbes, Mrs. Mary T.
Forde, Mr. John B.
Frawley, Mrs. Ellen.
Frey, Mr. Louis.
Gallagher, Mr. W. F.
Galleny, Miss M.
Gehring, Mr. A. J.
Gibbons, Mr. W. J.
Gillesbie, Mr. A. B.
Gillmeister, Mr. Joseph.
Girten, Hon. M. F.

McLaughlin, Dr. J. J.
McMahon, Mr. Wm.
McNulty, Mr. E. P.
McQuillan, Mr. Francis.
McSwiney, Mr. W. F.
McWhorter, Mary F.
McWhorter, Mrs. Mary.
Mead, Mr. William J.
Goodwillie, Mr. Charles.
Gorman, Mr. Edward W.
Granger, Mr. Henry C.
Graves, Mr. Thos.
Griffin, Mrs. A.
Griffin, Miss E. M.
Griffin, Mrs. Mary J.
Gross, Mr. Chas.
Gunnis, Mrs. Geo. T.
Hamel, Miss Elizabeth.
Hanagan, Mr. B. A.
Hanchy, Mr. Martin G.
Handley, Mr. F. P.
Hanlon, Miss Mary J.
Hanson, Mr. Wm.
Hard, Rev. and Mrs.
Hard, Mr. John F.
Harvey, Mr. Joseph.
Hassis, Mrs. Nellie.
Hawkins, Mr. J. J.
Hayes, Mr. Henry F.
Hazard, Mr. Paul A.
Hechinger, Mr. C. E.
Hennessey, Mr. Geo. C.
Henninger, Mr. John.
Hentschel, Mr. Paul A.
Hickey, Mrs. Alice.
Hirsch, Mr. Amt.
Hopkins, Mr. John P.
Horan, Miss Emily F.
Howard, Mr. Charles.
Huesselmann, Mr. Henry.
Humphrey, Mrs. J. A.
Hyland, Mr. J. S.
Hynes, Hon. William J.
Imbiorski, Mr. John.
Jacoby, Mrs. Cath.
James, Miss.
Jaworski, Mrs. Johanna.
Jansmewski, Albert.
Johnson, Mrs. Annie.
Kadow, Mr. L.
Karasek, Mr. Fred A.
Kasper, Mr. A. J.
Kavanaugh, Mr. M. H.
Kavanaugh, Hon. John E.
Kavanaugh, Philip.
Keating, Hon. John T.
Keefe, Mr. A. J.
Kehoe, Mr. J. E.
Kernan, Mr. John F.
Kerrigan, Mr. P. T.
Kerwin, Mr. M. W.
Kewodzinski, Mr. Theophil.
Klass, Mr. Joseph.
Kleutsch, Mr. Nic.
Kretzinger, Mr.
Larney, Mrs. Catherine A.
Loftus, Miss Agnes A.
Loftus, Mr. John.
Long, Mr. Michael H.
Luby, Mr. J. J.
Lynch, Mr. John.
Lynch, Mrs. C. M.
Lynch, Mrs. Mary.
Lynch, Mr. W.
Mecari, Mr. Frank.
Madden, Mr. Mark.
Mages, Mr. George C.
Maguire, Mrs. Mary.
Maher, Mr. James.
Mahoney, Mr. John J.
Mahony, Mr. John J.
Mahoney, Hon. Joseph P.
Maloney, Mr. P. J.
Maloy, Mr. J.
Maney, Mr. John.
Marshall, Mr. Peter.
Martin, Mr. Ed.
Masterson, Miss Helen.
Mawn, Mrs. J. T.
McCabe, Mr. John.
McCann, Mr. Daniel.
McCaffery, Miss A.
McCaffrey, Miss M. E.
McCann, Mr. William.
McCormick, Mr. Jas. W.
McCracken, Miss Mary C.
McCracken, Miss Nellie E.
McCarthy, Miss C.
McDonald, Miss Annie.
McDonald, Mr. P.
McDonald, Mr. Paul.
McDonnell, Mrs. B.
McDonnell, Miss Mary.
McDonough, Miss Agnes.
McDonagh, Mr. P. J.
McDowell, Mr. Wm. J.

McEntire, Mr. Walter Francis
McGeoghegan, Miss Margeret.
McGinis, Mr. John J.
McGoorty, Mr. John P.
McGrath, Mr. P. J.
McGuire, M.
McKeon, Mr. J. J.
McKinley, Mr. W.
Merton, Mr. W. D.
Mitchell, Mr. Michael.
Mooney, Mr. J. P.
Mooney, Mrs. Mary.
Moran, Dr. E. Ford.
Moroney, Mr. J. J.
Moroney.
Morrison, Mr. John C.
Morley, Mrs. Nora B.
Mudd, Mrs. Frank.
Mulcahy, Mr.
Muldoon, Mr.
Mullen, Miss Anna.
Mulligan, Mr. Geo. F.
Murphy, Mr. Thos. F.
Murphy, Mrs. J.
Murphy, Mr. Jas. J.
Murphy, Mr. P. J.
Murray, Miss Helen E.
Murray, Mrs. J. T.
Murray, Mr. Thomas.
Naughton, Mr. Wm. J.
Nealy, Miss Mary A.
Neary, Mr. James
Nering, Mr. J.
Neybert, Mr. G.
Niehoff, Mr. L. J.
Nolan, Mr. E. J.
Normon, M. T.
O'Brien, Mrs. Alice
O'Brien, Miss Anna
O'Brien, Mr. A. A.
O'Brien, Mr. Wm. L.
O'Connell, Mr. A. P.
O'Connell, Miss Catherine F.
O'Connor, Miss Alida H.
O'Connor, Miss Catherine.
O'Connor, Mr. Daniel J.
O'Day, Mr. John.
O'Donnell, Mr. J. J.
O'Donnell, Mr. Jos. A.
Offergelt, Mr. A. H.
O'Gara, Mr. T. F.
Ogden, Mr. Charles.
O'Hanley, Niels J.
O'Hare, Mr. Thomas J.
O'Keefe, Mrs. Elizabeth.
O'Keeffe, Mrs. P. J.
O'Malley, Dr. Thomas J.
O'Malley, Mr. Thomas.
O'Malley, Dr. T. J.
O'Malley, Mr. Chas. J.
O'Neil, Mr. William J.
O'Neill, Mr. A. J.
O'Neil, Mr. Frank A.
O'Shaughnessy, Thomas A.
O'Shaughnessy, Frank.
O'Shea, Miss C. O.
O'Shea, Mrs. O.
O'Shea, Mr. T.
O'Sullivan, Mr. Joseph.
O'Sullivan, Mr. P. T.
Orchard, Mr. Raphale.
Owens, Mr. John J.
Phelan, Mr. James.
Piatt, Mr. W. M.
Pickett, Mr. M. J.
Pinderski, Mr. Louis.
Pionke, Mr. Joseph.
Piotrowski, Mr. N. L.
Pocius, Mr. Anthony.
Polem, Mr. A.
Pope, Dr. A.
Pound, Mr. N. D.
Poynton, Mr. Jas.
Quinn, Mr. J. S.
Quinlan, Mr. John A.
Quinlan, Mr. T. A.
Raffery, Miss B. M.
Kategan, Mr. J. L.
Rauen, Matthew.
Reilly, Miss Addie.
Reilly, Mr. D. E.
Reilly, Mr. Peter.
Retsin, Mrs. J.
Reynolds, M. G.
Reynolds, Mr. P. J.
Rigali, Mr. John E.
Rink, Mr. John G.
Roney, Mr. John.
Rumann, Mr. Fred.
Ryan, Mr. F.
Ryan, M. G. J.
Ryan, Miss
Scanlon, Mr. E. J.
Scharg, Mr. Melritius.
Schley, Miss J.
Schloeder, Mr. Mich.

Schonz, Mr. John M.
Scott, Mr. James.
Schrojda, Mr. W.
Schwarz, Mr. Joseph.
Scotten, Mr. S.C.
See, Mr. C.
Seery, Miss Mary
Shanley, Mr. Francis.
Sheehy, Mr. J. J.
Sheil, Mr. James B.
Sherlock, Mr. Henry.
Shortall, Mrs. Anna A.
Siatka, Mr. Stanislaus.
Sloniski, Mr. Stanislaus.
Smyth, Dr. J. P.
Snyder, Mrs. Mary.
Sodeski, J. B.
Stephan, John E.
Stienmiller, G. M.
Sullivan, Mr. Alexander.
Sullivan, Mr. J. F.
Sullivan, Mrs. M.
Sullivan, Dr. Thomas J.
Sutton, John.
Szwajkart, Mr. St.
Szopinski, Leon
Tagald, Mazie.
Tausey, Mrs.
Thien, Mr. Frank.
Trumbull, Hon. George T.
Varl, Mrs. G.
Van Beaver, Mr. Victor.
Van Luyl, Mr. A. J.
Vermery, Mr. C.
Vose, Mr. P.
Waetel, Mr. K.
Walker, Mr. R. J.
Wallace, Miss Hannah.
Wallace, Mr. John.
Walter, Miss.
Ward, Mr. P. J.
Watters, Mr. M. C.
Way, Doctor, Harry J.
Welch, Miss Gertrude.
Welch, Mrs. Mary.
Weske, Mr. Julius.
Wilclaus, George F.
Wilber, Mrs. W. E.
Willoughby, Frank J.
Wleklinski, John B.

FROM OUTSIDE THE CITY OF CHICAGO

Barrett, Dr. J. K.....Winnipeg, Canada
Reardon, Mrs. J. P.....Canada
Dempsey, Mrs. C....London, Ont., Canada
McEssy, Mrs. Thos.....Canada
Anthony, Mr. and Mrs. Wm H..Celina, O.
Ashenden, Mr. Edw. H.....Wilmette, Ill.
Bader, Mr. G.....Whiting, Ind.
Baldwin, Mr. Geo.....Appleton, Wis.
Barry, Mr. Thomas E.....Dwight, Ill.
Barth, Mr. Jacob.....Rockford, Ill.
Bast, Miss B.....Cincinnati, O.
Baumer, Mr. Julius.....Elmhurst, Ill.
Berghoff, Mr. Gustave..Fort Wayne, Ind.
Berry, Mrs. Richard G.....Columbus, O.
Blust, Mr. E. A.....Freeport, Ill.
Boyle, Mr. T. S.....Whiting, Ind.
Braulf, Mr. Louis.....Bourbonnais, Ill.
Briede, Hon. Otto.....New Orleans, La.
Bucher, Mr. Theo.....New Orleans, La.
Buel, Mr. Conrad.....Elgin, Ill.
Bulger, Mr. J. W.....Towanda, Ia.
Bushman, Mr. Geo. J.....Aurora, Ill.
Brennahan, Miss Nellie..Tallahassee, Fla.
Caffrey, Mr. J. J.....Louisville, Ky.
Cahill, Miss Catherine..Kalamazoo, Mich.
Caldon, Mr. T. F.....Aurora, Ill.
Callahan, Mr. Donald.....Galena, Ill.
Cameron, Mr. Jos.....Hornell, N. Y.
Carmody, Mr. M. J.....Mount Hope, Wis.
Carroll, Mr. P.....Peoria, Ill.
Carroll, Mr. Philip.....Joliet, Ill.
Cartier, Mr. Warren A..Ludington, Mich.
Cartier, Mrs. Warren A.Ludington, Mich.
Casserly, Mr. Jas. C...New Orleans, La.
Editor Catholic Citizen..Milwaukee, Wis.
Chilla, Mr. Joseph.....Whiting, Ind.
Clark, Mr. Andrew J....Milwaukee, Wis.
Cleary, Mr. Patrick J.....Momence, Ill.
Coens, Mr. Bernard J.....Austin, Ill.
Comerford, Mr. N. I.....Minooka, Ill.
Comeford, Mr. George..Morton Park, Ill.
Conaghan, Mr. D.....Pekin, Ill.
Colbourne, Mr. Arthur S..Brooklyn, N. Y.
Condor, Mr. T. J.....Springfield, Ill.
Connor, Mr. Chas. J.....Evanston, Ill.
Conway, Mr. W. H.....Springfield, Ill.
Cunneen, Mr. F. J.....Wilmette, Ill.
Cunnes, Mrs. E. G.....Cleveland, O.
Cushing, Mr. John Leo.....Joliet, Ill.
Cushing, Mr. Raymond G.....Joliet, Ill.
Daly, Mr. John F.....Lockport, Ill.
Deitach, Miss Mary M....Brooklyn, N. Y.
Denneke, Mr. John.....Dwight, Ill.
Denney, Mr. G. J.....Downers Grove, Ill.
Doherty, Mr. James T....St. Charles, Ill.
Donahue, Mrs. Chas.....Freeport, Ill.
Donahue, Mr. J. T.....Ottawa, Ill.
Dougherty, Mrs. A. F.....Ashley, Pa.
Dunnan, Miss Hecla.....Baraboo, Wis.
Doran, Mr. E. J.....Ohio, Ill.
Doran, Mr. Patrick.....Edwards, Ill.

Duncan, Mr. N. W.....LaSalle, Ill.
Duncan, Mrs. N. W.....LaSalle, Ill.
Dyer, Mr. W. O.....Kaukauna, Wis.
Editor Index.....Haverhill, Mass.
Editor S. V. D.....Techny, Ill.
Elsen, Mr. John.....Merrill, Wis.
Elshoff, Mr. Anton.....Springfield, Ill.
Fanning, Mr. Wm.....Sandwich, Ill.
Fanning, Mr. M. A.....Cleveland, O.
Faultich, Mr. Tony.....Danville, Ill.
Fettig, Mr. Peter P.....Shelbyville, Ind.
Filion, Mr. Mathias.....Escanaba, Mich.
Finley, Hon. John.....New Orleans, La.
Finney, Mr. John....Highland Park, Ill.
Fischer, Mr. A.....Elgin, Ill.
Fitzgerald, Mr. P. H.....Tiskilwa, Ill.
Fitzmanna, Mr. W. J.....Appleton, Wis.
Fitzpatrick, Miss K. C.....Elkhart, Ind.
Flavin, Mr. Jas. V.....Bloomington, Ill.
Fleming, Mr. J. J.....Burlington, Ia.
Fleming, Mr. John J.....Burlington, Ia.
Flynn, Mr. Maurice T...Bloomington, Ill.
Foley, Mr. Edw. P.....New Orleans, La.
Franki, Mrs. Theodore A.....Patosi, Wis.
Franki, Mr. Theodore A.....Potosi, Wis.
Frazer, Mr. Oliver.....Bourbonnais, Ill.
Frisby, Mr. Thos. A.....Elgin, Ill.
Gahagan, Dr. H. I.....Elgin, Ill.
Gallagher, Mr. J. J.....Oelwein, Ia.
Gartland, The Hon. M. F....Marion, Ind.
Gaybagan, Mr. Andrew J....Clinton, Ill.
Geraghty, Mr. A.....Elkhart, Ind.
Gibbons, Mr. M. J.....Dayton, O.
Gilles, Mr. Adam.....Kickapoo, Ill.
Glavin, Mr. D. E.....Escanaba, Mich.
Gleason, Mr. Jas. B.....Freeport, Ill.
Gleason, Mrs. J. P.....Freeport, Ill.
Gordon, Mr. Chas. N.....Penfield, Ill.
Grady, Mr. Walter L....Brooklyn, N. Y.
Granger, Mr. A. L.....Kankakee, Ill.
Grannis, Mrs. T. Scotti....Homewood, Ill.
Green, Mrs. J. A.....Stone City, Ia.
Haltigan, Mr. Patrick J..Washington, D.C.
Hart, Dr. T.....Cincinnati, Ohio
Hayden, Mr. Dan.....Peotone, Ill.
Hanrahan, Mr. James.....Buffalo, N. Y.
Hayden, Mr. Dan.....Yeotone, Ill.
Hede, Mr. A. F.....Hawthorne, Ill.
Herrmann, Mr. N. E....Melrose Park, Ill.
Hermes, Mr. J.....Aurora, Ill.
Hennessy, Mr. F. J.....Chebanse, Ill.
Hennessey, Mr. John L.....Penfield, Ill.
Herold des Glaubens, Editor.St. Louis, Mo.
Hinberger, Mr. Andrew.....
.....Arlington Heights, Ill.
Hirst, Mr. A. A., LL. D.Philadelphia, Pa.
Holleran, Mr. James.....Tiskilwa, Ill.
Hronek, Mr. F. B.....Pocahontas, Ia.
Hughes, Mr. William.....Detroit, Mich.
Hunn, Dr. R. G.....Springfield, Ill.
Hynes, Mr. J. J.....Buffalo, N. Y.
Inter-Ocean, Editor.....Chicago
Jones, Mr. Joseph H.....Elgin, Ill.
Kasper, Mr. P. J.....Evanston, Ill.
Kearney, Miss Nora M.Kearneyville, Wyo.
Kearney, Mr. W. L....Kearneyville, Wyo.
Kelly, Mr. T. J.....Joliet, Ill.
Kern, Mr. Conrad.....Riverdale, Ill.
Kerwin, Mr. W. P.....Oelwein, Ia.
Kemper, A. H.....Dayton, O.
Kieffer, Miss .....Dubuque, Ia.
Kieran, Mrs. Owen.....Elkhart, Ill.
Kilay, The Hon. P. M.....Marion, Ind.
Kipley, Mr. Peter.....Riverdale, Ill.
King, Mr. W. R.....Buffalo, N. Y.
King, Mr. W. A.....Buffalo, N. Y.
Krenan, Mr. Owen.....Elkhart, Ind.
Larkin, Mr. D. F.....Chicago Lawn, Ill.
Laudreman, Mr. Ernest.S. Kaukauna. Wis.
Lawlor, Mr. F. C.....Burlington, Ia.
LeCour, Mr. Louis.....Bourbonnais, Ill.
LeCour, Mr. Louis P.....Kankakee, Ill.
Lecon, Mr. L. E.....Kankakee, Ill.
Legris, Mr. Fred.....Bourbonnais, Ill.
Lennon, Mr. George M.....Joliet, Ill.
Lennon, Mr. Thos. P.....Joliet, Ill.
Lohmann, Mr. R. J.....Kaukauna, Wis.
Lovett, Mr. D. W.....Spring Valley, Ill.
Lucey, Mr. & Mrs. T.....La Salle, Ill.
Luck, Mr. N.....Manhattan, Ill.
Lyman, Mr. Thomas M....Champaign, Ill.
McCartan, Mr. T. F.....Pocahontas, Ia.
McCarthy, Mr. Eugene.....Louisville, Ky.
McCarthy, Mr. Thos.....Pullman, Ill.
McCurdy, Mr. A. J., Jr..Grant Works, Ill.
McGrath, Mr. William....Manhattan, Ill.
McLaughlin, Mr. Hugh, Jr..Rockwell, Ia.
McMahon, Mr. O. E.....Elgin, Ill.
McNary, Mr. Thos.....Urbana, O.
McNichols, Mr. John E.....Austin, Ill.
McCormick, F. F., Jr.....Dayton, O.
McNally, Mr. John J.....Lewiston, Ill.
McNulty, Mr. Edw. F.....Danville, Ill.
Meehan, Mr. David C.....Columbus, O.
Meehan, Mr. James.....Elgin, Ill.
Meier, Mr. J. H.....Milwaukee, Wis.
Michand, Mr. Ph.....Baraboo, Wis.
Michigan Catholic, Editor...Detroit, Mich.
Mitchell, Mr. M. P.....Marseilles, Ill.
Moore, Mr. N. R.....Moline, Ill.
Mulhall, Mr. Albert.....Clarkson, Ky.
Mullen, Mary C.....St. Louis, Mo.
Mullen, Miss Kate E.....St. Louis, Mo.
Murphy, Mr. C. J.....Indianapolis, Ind.
Murphy, Miss Elizabeth..Kalamazoo, Mich.
Murphy, Mr. Frank K.....Baltimore, Md.
Murphy, Mr. John A.....Dayton, O.
Murphy, Miss Margaret...Ypsilanti, Mich.
Murphy, Mr. Patrick.....Chebanse, Ill.
Nolan, Mr. D. D.....Robinson, Ill.
Noud, Mr. Patrick.....Manistee, Mich.
Naughtin, Mr. James L.....Ohio, Ill.
O'Brien, Mrs. P. C.....Cleveland, O.
O'Brien, Mr. Thos. E.....Decatur, Ill.
O'Callaghan, Mr. James....Norway, Mich.
O'Connor, Mr. Chas. J.....Louisville, Ky.
O'Connor, Mr. John.....Joliet, Ill.
O'Keefe, Hon. Archie....New Orleans, La.
O'Leary, Mr. J. J.....Pullman, Ill.
O'Neil, Mr. John W....Birmingham, Ala.
Packard, Mrs. Mark.....Buffalo, N. Y.
Palen, Mr. Joseph.....Dubuque, Ia.
Plunkett, Mr. J. J.....Nashville, Tenn.
Power, Mr. C. A.....Springfield, Ill.
Power, Mr. James.....Oceanport, N. J.
Powers, Mr. R. B.....So. Kaukauna, Wis.
Quesly, Mr. John.....New Orleans, La.
Quinn, Mr. Francis.....Van Orin, Ill.

Quinn, Mr. J. F.....Joliet, Ill.
Raffo, Mr. S. M.....Louisville, Ky.
Reardon, Mr. Wm. J.....Peoria, Ill.
Reddington, Mr. Edward.....Shannon, Ill.
Redumsky, Mr. George, Jr.....
.....So. Wilmington, Ill.
Regan, Mr. Philip C.....Lockport, Ill.
Reilly, Mr. W. J....Indiana Harbor, Ind.
Reppa, Mr. John.....Whiting, Ind.
Riley, Mr. T.....Burlington, Ia.
Riley, Mrs. T.....Burlington, Ia.
Rojemann, Mr. Herman...E. Dubuque, Ia.
Rooney, Mr. Frank.....Appleton, Wis.
Rooney, Hon. N. J.....New Orleans, La.
Rothstein, Mr. Louis.....Elgin, Ill.
Ryan, Mr. H.....Appleton, Wis.
Ruden, Mr. Nicholas, Sr.....
.....New Wine, P. O., Ia.
Rupp, Dr. John A.....New Orleans, La.
Savary, Mr. W. H.....Kankakee, Ill.
Sobieszczyk, Mr. Stanislaus..Whiting, Ind.
Schaefer, Mr. J. P.....Milwaukee, Wis.
Schaub, Mr. John.....Whiting, Ind.
Schmitt, Mr. Adam.....Cincinnati, O.
Schneider, Mr. Chas., Jr.....Oregon, Ill.
Schneider, Mr. Chas., Sr.....Oregon, Ill.
Schultz, Mr. John.....Beardstown, Ill.
Spellacy, Mr. John...Indiana Harbor, Ind.
Seeger, Mrs. C. B.....Columbus, O.
Shopen, Mr. Frank E.....Elgin, Ill.
Spillane, Mr. John.....Lockport, Ill.
Sporl, Mr. A. J.....New Orleans, La.
Stanton, Mr. W. F.....Elkhart, Ind.
St. Jacques, Mr. E. M....Escanaba, Mich.
Stoffel, Mr. Chas., Sr.....Hawthorne, Ill.
Sullivan, Mr. Cornelius.....Riverside, Ill.
Szudzinski, Mr. Julian.....Whiting, Ind.
Smith, Mr. John J.....Peotone, Ill.
Smith, Mr. John.....Joliet, Ill.
Taylor, Mr. Charles F.....Louisville, Ky.
Theobald, Mr. Chrysostom...Cincinnati, O.
Tobin, Mr. Wm.....Republic, Mich.
Trans, Miss Catherine.....Burlington, Ia.
Vandervillen, Mr. H. J.....Rockford, Ill.
Verkamp, Mr. Joseph B.....Cincinnati, O.
Vermeulen, Mr. G.....Atkinson, Ill.
Waldron, Mr. Peter.....Holy Cross, Ia.
Wall, Mr. James.....Shannon, Ill.
Wallace, Mr. C. W.....Columbus, O.
Walsh, Mr. J. M.....Washington, Ia.
Walsh, Mr. Thomas.....Harrison, Ill.
Weidner, Mr. Clement...Prairie View, Ill.
Wiltzius, Mr. M. H.....Milwaukee, Wis.
Wyman, Mr. A. D.....East Tawas, Mich.
Yahan, Mr. Adam.....Viadelphi, Va.
Young Catholic Messenger, Editor.....
.....Dayton, O.

BOOK II.

EXTRACTS FROM

SERMONS AND LETTERS

Extracts From Some of the Sermons

PREACHED IN CHURCHES OF CHICAGO, NOVEMBER 15, IN CONNECTION WITH THE FIRST AMERICAN CATHOLIC MISSIONARY CONGRESS.

By Very Rev. A. P. Doyle, Editor "The Missionary," Washington, D. C.

The most interesting event of the month has been the great Missionary Congress at Chicago. It brought together a half hundred Bishops, a host of priests and a throng of people from all parts of the United States. It awakened a great deal of enthusiasm, and to it may be credited a very important advance in the missionary movement in this country.

It was held under the auspices of the Church Extension Society and it was managed with consummate skill. It had for its direct purpose the development of the missionary spirit, and the distinct impression that it left was that the huge organization of the Catholic Church is stirring with unwonted activity.

In so far as it is both the sign and measure of this activity it is a source of intense joy to all who are interested in missionary progress.

The Congress was a mighty evidence of the life which stirs within the Church of Christ. It was a great spectacle that Sunday morning as the procession slowly wound its way up the aisle of the Cathedral of the Holy Name. Priests and Bishops were there. The simple black robe of the self-immolating secular missionary was there. There, too, was the white biretta of St. Norbert, the white cord of St. Francis and the deeper dye of the Sons of St. Benedict. Monsignori, Bishops and Archbishops passed on into the sanctuary. And last of all the gentle, grey-clad Delegate, our honored messenger from Rome, ascended the altar, where the mighty Sacrifice of our fathers was renewed. With majestic chant, and 'mid curling clouds of incense, the terrible rite proceeded until the Angel of the Great Council reposed on His altar throne, while adoring priest and people knelt and knew that Christ Himself was there to declare the Congress open and to strengthen and renew all there in Himself.

Forth from the august Presence they went to spend the ensuing nights and days in voicing the needs of God's people in this land of ours. Not a class was overlooked, not a voice went unheard. The

Negro from the far-off South spoke through his natural protectors. There, too, was heard the voice of the Catholic farmer from those parts where the priest is seldom heard or seen. And the plaintive voice of that greater and more needy throng who are covered with the corruption of error and the darkness of bigotry, was heard. These, with our immigrants, our poor, and our boys, all pleaded before the assembled body for their rights in the mystical body of Christ.

And even from the land of St. Austin was heard a gentle voice reminding us that the nerve and sinew of the work lay in the things that we see not, in the region of prayer and continuous intercession.

Such a Congress could not have been held ten years ago. There was not then missionary enthusiasm enough to gather a tithe of representatives of organizations that are now actively engaged in Church progress. When the Catholic Missionary Union started it was almost alone in its work of awakening activities on missionary lines. The first issue of the "Missionary" found comparatively a small public to appeal to and when it affirmed the positive duty of the stronger dioceses helping the weaker ones it did not meet with a cordial response. The principles were nevertheless right. The Church in this country is a homogeneous body and the stronger parts must await the slower progress of the weaker ones, that all may go ahead together, and now these principles are securing more or less of universal recognition. These principles have given birth to the Church Extension Society, and with the vigor of a younger organization they have raised still higher the note of appeal and aroused a larger public sentiment in favor of the missionary helpfulness. The Chicago Missionary Congress for this reason marks an epoch. The reports that have gone out over the country of the enthusiasm of its members and the public interest that has been awakened everywhere will impress even the dullest that the Church is on the move like a conquering army and that nothing can resist its onward progress.

By Rev. Anthony H. Schoeningh, of West Burlington, Iowa at SS. Peter and Paul Church, Chicago.

Dearly Beloved: The Gospel of this present Sunday tells us of our Divine Lord and His holy Apostles leaving the work of preaching the Gospel and going out to do good to the helpless and the afflicted. We hear Him say to the woman, suffering for many years: "Take courage, daughter, thy faith hath made thee whole." We see Him take the dead daughter of Jairus by the hand, saying to her, "Daughter, come," and she arises and is given back to her parents. In like manner the holy Church of Christ, ever true to her Divine Model, is assembled here in Chicago today in the interest of those in spiritual distress—yea, in the throes of spiritual death.

The Apostolic Delegate, Archbishops, Bishops and other dignitaries, as well as priests and laymen from every corner of this great continent have followed the invitation of His Grace, your beloved Archbishop, to set about helping those in need. We see at once, as it were, the strength and the weakness of the Church. On the one hand this vast assemblage of dignitaries, on the other hand the outcry for help and assistance, coming from the frontier, from the vast regions of the far west and the south, where churches are few, and where the faithful are, spiritually speaking, starving for the bread of life. Millions of Catholics have settled in these regions, but because they are scattered over a large territory and in numberless places are too few and too poor to build churches of their own, many have gradually become strangers to the glory and the beauty of Catholic worship. They have fallen away from the faith of their fathers in large numbers, many without any fault of their own, many through their own carelessness. Others are in imminent danger of losing the faith. We might, perhaps, say: "What is the use? They cannot be reclaimed; the faith is dead in them." That is what the people said about the daughter of Jairus: "She is dead." But our Divine Saviour answered them: "The maiden is not dead, but sleepeth." And perhaps, brethren, if the Church of Christ arises to go out to these stray sheep, as the Master commanded her to do when He said, "Go ye out into the whole world and preach the Gospel to every creature," we shall find with joy that the faith which we thought dead in these our less fortunate brethren was not dead, but only dormant, and that it will become alive again at the gentle touch of the Master's hand.

Brethren, we Catholics in every age have been zealous to send missionaries to the heathens. We send missionaries to the Indians and the Negroes; we send them to Alaska, to China, to Japan and India; we send them to the wilds of Africa and Oceanica. We maintain missionary colleges to fit zealous apostles for their Christlike work. We collect money for the maintenance of the missionaries in their difficult task. And many a time they go only to be martyred. Many a time they endure the most frightful hardships, spend themselves in the cause of Christ, only to see their converts relapse into heathendom and barbarism. Still we feel justified in doing all this, and we glory in it, because it is what Christ did and what the Apostles did. But at our very doors, in our own country, there are towns and cities innumerable where the Cross has never been planted, where a priest has never been seen, where the Catholic faith was never preached. And the people living there are not savages. No; they are intelligent men and women, many of them Catholics by birth, or children of Catholics, who have been starved, religiously speaking, and who have lost the faith because there was no one to preach it to them. No church, no Mass, no holy Communion, no instructions, none of the consolations of

religion that you have on every hand. And in the large centers, where we have everything so convenient, we often exert our zeal for religion in ways that are not necessary, simply because we do not know of the great need and distress of the Church on the frontier. It is the Church Extension movement that calls our attention to this great need. Churches must be built, priests must be procured for places innumerable in the west and south.

For the pious laity it is a question of coming forward with their donations to help this grand work. It is a sad reflection that so many thousands of souls should be lost, all for the want of a little money. Brethren, be generous towards Church Extension. It is the work of Christ; a better work than aid given to the poor; a better work, even, than having Masses said for the poor souls, for they will certainly go to heaven, whilst souls innumerable are in danger of eternal loss. Help Church Extension with a liberal and open hand. He who has promised to repay a hundredfold what we lend to the Lord will bless you abundantly for zeal shown in this matter.

Make Church Extension one of your regular charities. Give to it every year what you can. Encourage the work and make it known. And the One who said to the woman in the Gospel, "Thy faith hath made thee whole," will bless you here on earth, and in the hereafter with the blessedness of heaven.

By Rt. Rev. C. J. O'Reilly, Bishop of Baker City,
at Church of the Nativity, Chicago.

The subject assigned to the prelates and priests who are to occupy pulpits on this opening day of the Catholic Missionary Congress is "The Missionary Spirit." It is a great subject, as this first Missionary Congress is an event fraught with immense results to the Catholic Church in America. The aim of this great congress, whose success is assured by the auspicious opening of this morning's celebration in your grand cathedral, is to arouse the missionary spirit of our people at large to a greater interest in the remote sections of the west and the south, to encourage every movement tending to increase the influence of the Church in crowded city or remote hamlet—in a word, to second the glorious efforts of His Holiness Pius X. in carrying out the spirit of his pontificate, which is "To restore all things unto Christ."

The Church in America has made immense strides in the past fifty years, especially in the eastern section of the country, but there is much to be done in other places. We have our churchless communities, where we must build churches and help support them if we are to save our Catholic people living in such places.

In the far western states many have fallen away, and all because they have had neither church nor priest to keep alive in their hearts the truths and practices of Catholic faith. Priests were few, and so vast were the missions assigned to them that they found it impossible to seek out the stray sheep of these regions, especially where there were no railroads and traveling was done on horseback or on the slow and bone-racking stage-coach.

It is of the greatest importance that our people should awake to the necessity of saving our Catholics in out-of-the-way places. I can speak from knowledge when I say that in my own diocese our greatest leakage has been in the churchless villages, towns and rural communities. In a territory seven times the area of the great archdiocese of Chicago we had but ten priests to minister to the spiritual wants of our Catholics scattered at great distances. It is somewhat improved at present, but we have yet the largest territory in the United States without railroads, and single priests have missions of greater area than many of our states. The country affords many advantages to the settler by reason of its good soil and climate, and people are coming. But priests must be supplied, and churches built, and in both cases means must be provided to carry on the work, as we have no funds for such purposes, and our missionaries can scarcely obtain the simple necessities of life. Hence the need of this heaven-sent work of extension in the Catholic Church in America. Our Catholic people must take a deeper interest in missionary work, for our country today furnishes one of the greatest fields for missionary effort in the world, and it is a field which up to the present has been too much neglected.

In the newer states of this country we need a greater number of missionary priests, men filled with the spirit of sacrifice and an ardent love for the souls for whose salvation Christ shed the last drop of His blood. But, alas! in many places we cannot find means to supply their simple wants. If they ask for their support, oftentimes they are regarded with suspicion, and in the end, for lack of the few dollars needed to maintain their livelihood, missions must be abandoned. The children especially need the visits of the missionary to instruct them for the sacraments, as Catholic schools are so few in number and at such immense distances. Oh! what splendid work may be accomplished by zealous missionaries! The people are merely waiting for a word of encouragement and a favorable opportunity to hear Mass and receive the Holy Sacraments. The non-Catholics receive the priests with open arms in this western country, for there everything is big—the mountains, the plains, the crops—and so the hearts of the hospitable westerner.

In this missionary work every earnest man and woman can co-operate. Let us give of the means that God has graciously sent us, according to

our condition in life, to share in "teaching others unto justice," that, in the words of Holy Writ, "we may shine like stars for all eternity." Take a practical interest in the Catholic Church Extension Society, of which your own great city of Chicago may well be proud. And let us pray earnestly for the success of this great movement to save souls, asking the Sacred Heart of Jesus to bless the work, and His gracious Mother, the Refuge of Sinners, to lend her charitable and powerful assistance.

By Very Rev. D. M. Gorman, LL. D., St. Joseph's College, Dubuque, Iowa, at St. Clara's Church, Chicago.

The speaker took for his text the last verse of the Holy Gospel according to St. Matthew. He gave a brief explanation of his subject, the Missionary Spirit. He proved its identity with the spirit of Jesus Christ. For Christ came to soften and expand the hearts of men, narrowed and dried by selfishness. He came to cast fire on the earth and He wished it to be enkindled. For this He needed great souls, Christlike men and women. Hence, he imparted the fulness of this spirit to His Apostles and their successors by the power and operation of the Holy Ghost.

Dr. Gorman pointed out the splendid work of the missions and missionary men in extending and building up the kingdom of Christ on earth. He made special mention of our American missionary martyrs, emphasizing their purpose in life, the salvation of immortal souls and the spread of God's truth. These men by their lives taught a lesson and solved a problem, namely, that there is but one great question of the hour, how to bring the knowledge of God's truth home to the minds and hearts of all classes of people. True, these great pioneer missionaries have passed to their reward. They have gone from amongst us, but the work they have done shall not pass away. It is written in God's great book of life, never to be blotted out. American Catholics of today may well be proud of the history these men have made. They may well imitate their deeds and example in the cause of Christ and His Church. Well could Dr. Brownson say of that Church, "Everything passes before her, things of time and time itself. She passes not. She remains where God has placed her, immovable in the midst of the tempest of universal agitation."

By The Rt. Rev. Charles H. Mohr, D. D., Abbot of St. Leo Abbey, Florida, at Holy Cross Church, Chicago.

In culture, intellect and learning the southern priests are the equals of any in the land. But obedient to the commands of a higher superior, they gave up their homes, their kindred and all hopes of preferment.

If they were heroic enough to make these sacrifices, should you not

be generous enough to supply them with the means to keep body and soul together? Thus the anxiety of providing for the bare necessaries of life being removed, they might with more efficiency and more frequency attend to their scattered flocks.

And you might the more willingly extend this help because most of the priests south are your own countrymen.

Like yourselves, I am a westerner. I hail from the old Buckeye State, Ohio.

For twenty-two years I have been laboring in the poor missions of North Carolina, Georgia and Florida. I have learned to love the south and its chivalric people. I am willing to end my days in the fair Southland. And even if the help I ask for from my more favored brethren should be denied, I shall not desert the land of my adoption. For, "far be it from me to forsake a bride whose only fault is her poverty."

By Rt. Rev. T. Heslin, D. D., Bishop of Natchez,
at St. Agatha's Church, Chicago.

St. John saw our Lord seated on a white horse going forth to conquer. (Apoc., ch. 6, v. 2). He came down to conquer the world long in rebellion against His Father. He raised the courage of His disciples by the assurance that He had overcome the world, and the beloved disciples taught that faith is the victory that overcometh the world.

It is an international custom that conquest—at least in a just war—is a valid title to the territory thus subdued, and the conqueror has a right to appoint the governors or rulers, together with the subordinate officers to keep order in that land and to subject the inhabitants to the laws of the conqueror. Since our Lord in his noble attack on sin and Satan has conquered the world, He has the right to rule it by His laws and by the officers of His choice. The Bible plainly shows that He appointed St. Peter in His place as His lieutenant or vicar, with full authority, even over his fellow Apostles, to rule and govern the world according to the divine law, and to enact other ordinances which experience may prove to be beneficial to his subjects.

The victory that overcometh the world being "our faith," the world is to be reduced to submission to the teachings of faith. Hence, the nature, necessity, advantages and requirements of faith are subjects of vast importance and call for deep consideration. As faith cometh by hearing, and no one can preach unless he be sent, its teachers require a lawful mission; they must be ordained and commissioned by lawful authority—by men who themselves had received their powers from legitimate descendants from the Apostles. Hence, the need not only of orders and missions, but something antecedent—a vocation to the priesthood. A vocation to the

priesthood being a singular honor and privilege, parents ought to rejoice on beholding its signs in one or other of their boys. It is given only to the chosen few. And when it is apparent, or even only probable, in a boy, the father and mother, so far from repressing or discouraging it, ought to foster and promote it by all means in their power. They ought to be moved by the idea that during life they will have a son to offer the Holy Sacrifice of the Mass for them, but especially, through its merits, to shorten their stay in purgatory.

Reference was made to conditions in Mississippi, in the diocese of Natchez. Out of a population bordering on a million and three-quarters only some 25,000 are Catholics—white, colored and Indian. The colored population exceeds the white by several hundred thousands. A remnant of Choctaws is still left, over 200 of whom are Catholics. A large proportion of whites, blacks and Indians are not even baptized—still pagans—so the missionary spirit as a vocation has a wide field in my territory. Chicago is congratulated on being the scene of this remarkable meeting. No doubt it appreciates it and will strive, not only by words, but especially by deed, to encourage and develop the missionary spirit and vocation, to promote the victories of the faith and secure the crown of the Beatific Vision.

By Rev. P. L. Duffy, LL. D., Litt. D., Charleston, S. C., at St. Malachy's Church, Chicago.

On my return from the meeting at which the society was organized, in your city three years ago, I told my people from the altar of my profound edification at meeting business and professional men of the world who had traveled hundreds of miles at their own expense to devise a means for giving more of their money for the saving of souls, without thought of any interest or any return in the goods of this world. These laymen shared with the Archbishops, Bishops and priests who with them organized this society, the true missionary spirit. The society is blessed not only by their generosity and charity, but by their business ability and experience applied to the administration of its affairs.

How blessed your city in being the birthplace of this society, unprecedented in its growth and its fruitage!

But three years have elapsed, and it points to churches erected and assistance rendered others; its church goods donated, its Mass intentions distributed, its ecclesiastical students supported, its inspired establishment of a missionary college, its chapel car, its Extension magazine—a record wholly unique and altogether glorious in the history of the Catholic Church in these United States.

And this is not all of the wonderful record. Perhaps the greatest achievement of the society is the awakening to prayer and work of the missionary spirit throughout our land.

With apocalytic vision we may behold the pioneers, missionaries and martyrs of the early days in our land gathered at the great White Throne and choiring to the Lamb a new canticle of praise and thanksgiving and honor and glory for the greater graces, the greater love of souls, the greater growth of the missionary spirit in America.

And on this day and the days of this week to follow, when this renewed spirit shall be crystallized in the First American Catholic Missionary Congress, and prelate and priest and laymen shall pledge their loyalty to this cause of Christ, Peter and Paul and Andrew and the other Apostles, and the missionaries and martyrs of the old Roman days, and all days, shall swell and sweeten that canticle of glory to God in the courts of Heaven.

And for us on earth, what an occasion for gratitude to God, and holy joy—for us who love our God, our Church and our country!

We Catholics love our country; we have the best right to love her. We loved her first; we Catholics gave this country to mankind; we Catholics sanctified it by the labors, privations and martyrdoms of our missionaries. We love our country for the liberty we enjoy and for the liberty the Catholic Church enjoys; we love our country because it is the duty of the Catholic in conscience to love his country.

We devoutly invoke all blessings on our country—peace, prosperity and, most of all, the salvation of its souls.

We pray that our country may ever be Christian in principle, in tradition, in its trust in God. We believe that the greatest of all blessings that could come to our country would be Catholicity, the religion that inspired its discoverey and dedicated it to God.

And this Christian, this Catholic, love of country deepens our interest in the First Catholic Missionary Congress.

Loving God we love His Church, our Church. How an occasion like this Missionary Congress quickens our faith and intensifies our love of Mother Church. How it deepens our gratitude that we are members of the Church of Christ, of the Church of the Apostles, to whom Christ gave the commission and the command, "Go and teach all nations whatsoever I have commanded, and behold I am with you all days, even to the consummation of the world; the Church that through its missionaries won the Roman world to Christ, and Goth and Vandal that conquered Rome; that advanced the standard of the Cross to farthest east and west and north and south; that planted that standard on the newly discovered shores

of America. We thank Thee, God, for this First American Catholic Missionary Congress, which utters with utmost fervor the prayer of Christ, "Thy kingdom come." We thank Thee, we of that Church which is thy visible Kingdom on Earth, guarding and teaching thy sacred truths; that Church which has given to mankind a higher, purer, holier civilization than any dreamed in pagan philosophy; that has triumphed over persecutions, invasions, schisms and heresies; that has outlived empires, and is today larger in its growth and greater in its vigor than at any period before in its wonderful history, numbering today nearly 300,000,000 of believing souls; that Church which has fostered letters, science and art, and safeguarded the family, society and the state; the Church of Christ, with its foundation deep down in the Rock of Peter, indestructible and imperishable through all the shocks and storms of the ages.

By Rev. Louis A. Tieman, Pastor St. Rose Church, Cincinnati, O.,

A missionary congress presupposes a missionary spirit. A missionary spirit is the spirit of Christ, who labored and died for the salvation of all mankind. It is an active love for God, a burning zeal for souls. * * * Brethren, it is a noble conquest in which we are engaged, the same for which the Apostles of the Saviour were enlisted when they were commissioned by Him to "go forth" and subdue the world to the obedience of the Gospel, not by the arm of human power, but by the sword of the spirit, which is the word of God. But in this conquest all selfishness must be banished. Selfishness is no part of the Gospel of Jesus Christ * * * Every Protestant congregation has its missionary society. Every now and then you will read of Protestant missionary conventions. One was held this month in Cincinnati—the Women's Foreign Missionary Society of the M. E. Church. The press announced that this society has 250,000 members, has existed for thirty-nine years, in that time has raised and expended over $10,000,000, and is at present supporting three hundred missionaries in active service in Asia, Africa, Europe and the island countries. The newly elected President of the United States, William H. Taft, made a notable address at this missionary convention in Cincinnati, on November 5th. He praised the work of missionaries in general, and of the Catholic missionaries in the Philippines in particular, and expressed his admiration for home and foreign missions. "I did not always sympathize with foreign missions," said Mr. Taft, "but I had the smug provincialism that protested against branching out. I used to feel that we had enough to do at home. But now, from much experience, I am a firm believer in foreign as well as home missions. An intelligent, rich and generous nation, such as this, must not hold back when asked for aid by less fortunate countries. That

would be contrary to the American spirit. We must make no response to selfish appeals, but assist, generously and cheerfully, where assistance is needed." This same convention of the Women's Foreign Society in Cincinnati, before adjourning, pledged $700,000 for missionary work in foreign lands during the coming year, an excess of $25,000 over the previous year. * * * The General Foreign Missionary Society of the M. E. Church held a convention in St. Louis last week, attended by twenty-five Methodist Bishops, two hundred clergymen and scores of the most prominent laymen. They announced that the Methodist churches of the United States had collected last year for missions in Africa and China—how much do you think?—the sum of $1,060,000. Now, this is but one of the many Protestant denominations. The Baptists, Presbyterians, Congregationalists, etc., publish annual reports of their missionary societies whose figures are simply staggering. * * * But, brethren, our day of awakening is come. Hitherto we have been busy about ourselves, our own parishes and dioceses. We are outgrowing that "smug provincialism" and getting ready to help others. The call has gone out for this First American Catholic Missionary Congress. It must surely be a joy and a consolation to every fervent Catholic to know that this call has been heeded and that this Catholic missionary convention gives promise of being successful and far-reaching in its results, and likely to be followed by many more in our lifetime.

By Rt. Rev. Leo Haid, D. D., O. S. B., Vicar Apostolic of North Carolina, Abbot of Maryhelp Abbey, Belmont, N. C., at St. Paul's Church, Chicago.

We have magnificent cathedrals, grand churches, noble schools and devoted religious teachers. Thousands of eloquent, God-loving priests preach the Word of God to crowded congregations, administer the sacraments and spread and uphold the kingdom of God on earth. For all this our hearts are filled with profoundest gratitude. But we must not forget that all are not so favored. There are whole countries, I had almost said, whole states, where the Catholic Church is scarcely known, where Catholics are very few in number and poor and needy in temporal goods, very often without a roof under which the Great Sacrifice can be offered To mention only my own state, North Carolina, a state almost as large as New York, but with only five or six thousand Catholics, most of them converts to Catholicity. True, we are doing all we can; we have a body of devoted religious, a little band of zealous priests. Since I am Bishop we erected fully thirty churches, from the mountains to the ocean. We are making every effort to regain those who fell away when there were few

or no priests to guide and teach them; we are preaching the truths of our Holy Faith in season and out of season, in all places where we can secure a hearing. But unaided by our more fortunate brethren, our efforts are weak and our progress slow, very slow. It is in places like North Carolina that the Catholic Church Extension Society must do its grand work, and thanks to God and the renewal of Catholic generosity, it is doing the good work.

The divine mission of the Catholic Church is not only to guide Catholics to eternal life, not only to convert heathens and pagans; the Church must teach *all* men *all* truth. Hence, our sacred obligation to convert non-Catholics to the one true faith. Heresy is a deadly sin, classed by St. Paul with murder and adultery. How many millions in the United States are strangers to the *One* Church! I am not here to judge Protestants; that is God's right. God only knows how many among them are in good faith, believing they are right and Catholics wrong. God only knows how many are not to blame for their errors. Perhaps centuries ago their ancestors fell away from the true Faith, or a false doctrine was forced on them, or they were basely deceived, their descendants now having inherited their errors, their dislike, distrust and hatred of the old Mother Church. From earliest childhood many were taught to abominate Catholicity; false history, horrible misrepresentations, all combined to turn mind and heart from truth.

But it is our holiest duty to correct these errors, dispel these prejudices, and present real Catholicity in all its beauty and force. Yet how can we do this without priests and churches and schools? But to educate priests, build churches and support Catholic schools—all this requires money. The few Catholics, scattered and poor, can often not build a shack, much less a church worthy of their religion. The priest must live, must have at least some support. All this is frequently wanting, and can be supplied only with the assistance of our more favored brethren. A hundred dollars on our poor missions often does as much good as thousands in large Catholic centers. But, alas! it is often harder to get! Here the Catholic Church Extension Society comes to our rescue. It gives a poor, struggling congregation a few hundred dollars, helps to support an almost starving priest, and soon a little chapel or church is built, the scattered Catholics are encouraged, fallen-away members return, non-Catholics have an opportunity to learn something of our Church, and many embrace the faith of their fathers. I have many growing congregations where there were only very few Catholics; they built a little church, Protestants were attracted by the Catholic services and sermons, and now we have promising congregations. A few hundred dollars made the work possible! How many who hear these words could do such a good work almost with-

out feeling the sacrifice. Tell the Catholic Church Extension Society. Let this great agency for good direct your charity. Do not refuse to share in this great work. Perhaps your own churches needed help in their day. Help your poorer brethren now!

Keep up your Catholic schools. Without parochial schools congregations soon dwindle away and lose themselves in the mists of indifference or downright apostasy. Our children must receive a Catholic training or they will never know their religion and therefore never properly appreciate God's best gift.

Whilst supporting your churches and schools at home do not forget your less fortunate brethren in less favored places. Help us now, when we need help most. God will richly reward you, for it is His work we are doing. The Catholic Church Extension Society is in your very midst. Already thousands of once almost forsaken Catholics rejoice because this great society helped them to support a needy priest or build a little church. Very many who had almost lost their faith were brought back by the benign efforts of priests aided by the Catholic Church Extension Society. You will scarcely miss the alms you give. God will treasure your money. He is rich and generous. No one ever becomes poor because he shares with God. Be generous; spread the work of this society. Subscribe to its monthly magazine; reading this magazine will show you what it is doing, will animate you anew, will give you greater love for your religion and your Church.

May Almighty God, my dear people, bless you with His choicest blessings. May you always enjoy the fullest benefits of our saving religion! May your hearts expand with charity for those who are not Catholics and for those who are struggling to preserve the divine gift of Faith, which gives strength in life and consolation in death! *Amen.*

By Rt. Rev. M. J. Hoban, D. D., Bishop of Scranton, Pa., at St. Vincent's Church, Chicago.

While we cannot all be ambassadors of God in preaching the spoken word, we may participate in the ministry by contributing to assist those who have abandoned all things to follow Christ and who devote their lives exclusively to His service. Faith cometh by hearing, and how will they hear unless the Gospel be preached to them, and how will the Gospel be preached unless the messenger be sent, and you, my dear brethren, may not be able to go yourselves, but you can send someone in the name of Christ and participate in the good work. Another thought: We need missionaries in this land of ours, and it is our duty to cultivate vocations for the priesthood. If fathers and mothers would but watch their grow-

ing sons, and not only place no obstacle in the way, but rather encourage their boys to give themselves to the service of the Master, should there be reason to think that they are called, these parents would be missionaries in their sons, and their voices would ring out in the voices of their sons, and they would obtain the reward of God's coadjutors and ambassadors. In so doing you will fulfill the command of Christ to preach the Gospel to every creature and prove your loyalty to God.

Now, not only do we obey the command of Christ in thus helping others to come to a knowledge of the truth, but we also strengthen our own position. When our fathers came to this land of liberty seeking opportunities denied to them in their native land, they were poor most of them, uneducated some of them, and they encountered more or less bitter hostilities from those who hated their religion and despised their nationality.

Some of the weaklings unfortunately succumbed in the conflict, whether because of vanity in associating with others who claimed a certain social superiority, or because of ignorance of the doctrines of their religion, or, and this is probably the chief cause of many defections, because of lack of opportunities to attend Mass and to receive the sacraments. How many sons and daughters of the German and Irish immigrants of the 40s and the 50s and even later, have been lost to the Faith simply because they had no opportunity to learn the doctrines of the Church and to practice its precepts. What worked such havoc among the Irish and the German immigrants of the nineteenth century is producing similar results among the Polish and Lithuanian, the Slovak and Italian, and other immigrants of the twentieth century. If we can but succeed in holding our own, those who naturally belong to the Catholic Church, the mere number of her adherents will prevent bigots and fanatics from denying to her and to her children the rights to which both she and they are entitled under the liberal form of our government. Then no candidate will be debarred from seeking the highest position in either state or country because he chooses to kneel at God's altar and to receive the Sacrament of Life. No competent manager will be prevented from rising to the position to which he may be entitled by reason of his executive ability merely because he goes to confession. No school teacher will be subjected to petty persecution, and even denied an opportunity to earn a living by her profession, merely because she chooses to ask the pure and Immaculate Mother of Christ to watch over her and to pray for her. In union there is strength, and it is our duty to preserve our strength and thereby to preserve our liberty.

But there is still another reason. We Americans look around about us and we see the magnificent progress in all material things that this grand and noble country of ours has made in little more than one hundred

years. Like the old Romans, we, too, feel a pride in claiming citizenship, and "Civis Americanus sum" is no mere idle boast, but represents a title of honor, superior to any that Europe can give. And yet—and yet—the same vices that sapped the vitality of the mightiest empire the world ever saw are already sapping the vitality of this giant republic of the west. Vast fortunes, some of them illicitly and unjustly acquired, a craving to pile dollar upon dollar, no matter how dishonestly gained, a craving for luxury, no matter how foolish or immoral it may be, political dishonesty and commercial dishonesty, a shirking of work and of duty, a disregard for the sanctity of the marriage tie, an ignoring of the right of God in our educational system, a growing neglect of religion and a scoffing at its claims, are all at work to bring about a cataclysm similar to that in which Rome fell. Like causes produce like results, and the nation that will not serve God shall perish. Brethren, we owe it not only to God and to ourselves to preach the gospel of righteousness, but we owe it to our beloved country and to our fellow citizens to show forth the claims of the Catholic Church to their allegiance. The Catholic Church is the only true Church of God; she was founded by Jesus Christ to be a means of salvation to all men, and she is the only ordinary means by which men may be saved. The American people, with all their faults, wish to be honest and to do what is right. The old days of bigotry and hatred are gone, thank God, never, I hope, to return and curse us. But the ignorance of the average non-Catholic American concerning the tenets of the Catholic Church is still somewhat appalling. It is our duty as Americans, who love our country, and as Catholics, who love our Church, to dispel this ignorance, to teach the truth and to prove that the Catholic Church of Christ is the salvation of the Republic.

By Rt. Rev. J. M. Koudelka, D. D., Bishop Auxiliary of Cleveland, Ohio, at St. Procopius' Church, Chicago.

What a grand solemnity did Chicago witness this morning! His Excellency, the Apostolic Delegate, the Archbishops, the Bishops, the Abbots, the great multitude of the clergy, the numberless laity filled the cathedral and the surrounding streets!

And what is the cause of this grand procession of this morning and the solemnity in the cathedral?

The First American Catholic Missionary Congress!

For three days the dignitaries of the Church in the United States will try to find ways and means *to save our own, to save those who rightly belong to us.*

The missionary activity belongs to the very nature of our Church.

It is the duty of all men to believe in Jesus Christ, to belong to the True Church, to hear her voice. Outside of the Church no salvation!

To bring the men into the Church, to save our own, is the purpose of the missionary activity.

We must have a big Catholic heart, we must not be narrow hearted; it is our common duty of preserving and spreading the Catholic faith everywhere around us.

Missionary activity is a need for a Catholic heart. The Catholic heart tries to bring its faith into action, and "Catholic" means "universal"—for all, to save all.

Gratitude is the most beautiful ornament of the heart, the gratitude for the highest good we possess, for our holy Catholic faith—is OUR *highest duty.*

How can we show this gratitude?

A small heart thanks only with empty words; a big heart, a truly *Catholic heart,* thanks with sacrifices.

This gratitude, connected with sacrifices, will surely fulfill the program of our Holy Father: "To restore all things in Christ! to bring all to Christ!"

To be in touch with our Holy Father, with our Holy Mother the Church, this we must take home with us from this first American Catholic Missionary Congress.

To be in touch with the Church, demands of us to exercise missionary activity.

First: *Save our own.*

Causes why so many in the United States have lost their faith: Scarcity of good, zealous, self-sacrificing priests, perverted press, anti-Catholic societies.

Second: Save those who are not in the fold of the Church.

Let us not forget the beautiful words of St. Peter Claver, the great apostle among Negroes: "Among the divine works the most divine is to co-operate for the salvation of souls."

By Rt. Rev. Vincent Wehrle, O. S. B., Abbot of St. Mary's Abbey, Richardton, N. D., at St. Alphonsus Church.

The missionary spirit and missionary life is but the following of Jesus Christ, who came to save souls. He had the Christian doctrine spread through men, who followed in His footsteps.

Not only the Bishops and priests who are the appointed successors of the Apostles, must be missionaries; every Catholic should be a missionary,

for every Catholic must have the interests of Christ at heart; but Christ has Himself nothing so much at heart as the salvation of souls.

We must work for the salvation of souls by word, by example, by prayer. Layman must practice the apostleship of the word by removing prejudices, by explaining the Catholic truths. Therefore, they must thoroughly know their religion. In this country either we will gradually lose our own faith or we must be apostles.

By example. Thus the first Christians helped to convert the world by the example of their mutual love, of their heroic firmness even in martyrdom. Therefore the adage, "The blood of the martyrs is the seed of Christianity." Our example in attending Mass, receiving the sacraments, observing the fast days. All this shows our separated brethren that the Catholic Church offers us more than mere social pleasure, etc.

By prayer. Christ gave us the example by spending whole nights in prayer. For the conversion and salvation of souls grace is most necessary; grace is obtained by prayer. Therefore the Church binds every priest to the obligation of the divine office, which is an official prayer for the salvation of souls; for the same reason the Church fosters the religious orders, whose principal duty is prayer for the salvation of souls. Every Catholic should practice the same, especially by hearing Mass and receiving Holy Communion, for those who are deprived of these greatest means of grace, either by unbelief or by being far away from Catholic churches.

Within the last years there arose in the United States two missionary movements—the Apostolate to Non-Catholics and Church Extension. Their development proves that we have yet the Catholic, that is, the missionary spirit, in our people.

Both movements deserve our support. Let the people help them financially, but much more by having real missionary zeal. Develop vocations for the priesthood and the religious orders, so that there may be priests to dispense the sacraments and to preach, and teachers for Catholic schools, nurses for Catholic hospitals, organized help for every need.

Assist the missionaries with your prayers; draw God's grace down upon souls.

The fruit of such zeal will be a large harvest of souls and a greater fervor in your own Christian life. Religious indifferentism is the greatest curse of our country and our time. Missionary zeal is the means chosen by God to protect us from the ravages of indifferentism.

By Rev. James F. McGloin, S. T. L., Buffalo, N. Y.,
at St. Mark's, Chicago.

The Bishops of the country, like faithful sentinels on the watchtowers of the house of Israel, have long pointed out this grave necessity for

the missionary spirit, and have been striving single-handed and with very limited means to meet the ever-increasing demands of their dioceses. While temporary relief has been afforded in many instances, still the losses occasioned to the church through scarcity of priests and means have been and continue to be enormous. There was no one to bring forward a remedy that might be speedily applied to any part of the country wherever needed, and that would cope with the future exigencies of expansive American life, until your noble Archbishop Quigley, of Chicago, formulated the plan of Church Extension and issued the call for this Missionary Congress. The magnitude of this great work, my dear Christian friends, is co-extensive with the length and breadth of the country in which we live, and with the seventeen million Catholics who people it. Stir up this mighty host; arouse their dormant energies; kindle in them the missionary spirit; let all unite in extending the Kingdom of Christ in this our beloved country, and the Church will begin to write the most glorious page in all her history, in which will appear the words, "America is Catholic."

By Very Rev. William H. Ketcham, Director Bureau of Catholic Indian Missions, Washington, D. C.

One important matter to which I would wish to direct the attention of the Catholics of the United States is this: The government has hundreds of employes in the Indian Service throughout the country. These employes wield the greatest influence over the Indian people; I refer to the agents, the clerks, the government farmers, the superintendents of schools, matrons, teachers, disciplinarians. In this vast army only rarely do we meet with a Catholic, and in many instances the Catholic employes in the service are Catholics in name only. If we had one or two hundred good Catholics in the service—in the agencies and in the government schools—a great deal of the opposition we encounter would disappear and the government schools would be shorn of many of their dangers for Catholic pupils. There is no reason why Catholics should not be well represented in the Indian Service. There is nothing to prevent them from entering it. The doorway through which admittance is gained to it is the Civil Service, and the Civil Service takes no account of religion; it takes into consideration only capability and merit as manifested by the examinations it exacts. The government pays its employes very reasonable salaries. There are many capable, educated Catholic young men and women, and older ones, too, for that matter, who are in need of positions. Why not try the Indian field? Why not take the civil service examinations, accept any position the government may offer and by good, conscientious work win one's way up to high and influential positions? Besides making one's way in this

manner, any amount of good could be accomplished for the Indians and much friction between missionaries and government officials could be averted. I call upon the Catholics of our country, in much larger numbers than has been the case in the past, to take the civil service examinations and enter the Indian field.

From my feeble presentation of the Indian question you will see at a glance that we are not taking proper care of those of our national household. We are not doing our duty by the aboriginal American, and alas! we are not doing our duty by the Negro, nor the immigrant, nor the scattered white Catholics in the rural districts, nor, indeed, by the great mass of our non-Catholic fellow-countrymen, who also must have the true religion preached to them. Since we are not doing our duty by those of our own house, it follows that we are wanting in the fulfillment of our obligation to those of foreign lands.

This is the reason why we should welcome every movement that tends to arouse our people to a sense of duty, this is why we should thank God that the Church Extension Society has been called into being, and that it is preaching to you the missionary gospel from the housetops. O! for a Peter the Hermit who could so champion the cause of the missions as to wring from every Catholic American when the great, holy scheme for the conversion of every American is held up before him, the cry, "God wills it! God wills it!"

Tonight, in this great throbbing heart of the nation, from a hundred pulpits the missionary gospel is proclaimed by consecrated lips—Bishops and priests are crying aloud that the blood of Christ may not have been spilled in vain. Truly the sower hath gone forth to sow the good seed; see to it that ye be not stony ground; see to it that ye be good ground, that this seed germinate in your hearts and bring forth fruit—even an hundred-fold, for "if any man have not care of his own, and especially those of his house, he hath denied the faith, and is worse than an infidel."

By Rev. F. J. Van Antwerp, of Detroit, Mich.,

at St. Brendan's Church, Chicago.

Text: "The Spirit of the Lord."—Isaiah.

The missionary spirit of the Catholic Church from the very first day of its dawning on Pentecost Sunday, down through all the centuries since intervening has inspired the most marvelous achievements known to the children of men. What world conquests are comparable to those won by the Church of Jesus Christ in the past nineteen centuries? The annals

of history are replete with her triumphs, and its pages filled with her glories in carrying out the divine mission entrusted to her care. And her works have been the works of peace like the works of her Divine Founder, the Prince of Peace. Quietly and perseveringly has she worked along these lines, transforming the savage hordes of Europe into docile gentle followers of the Lamb. Fierce barbaric tribes, breathing fury, and hate, and war, and desolation towards their fellow men have, through her influence, been subjugated to the sweet influence of Him who is meek and humble of heart, and the fierce onslaught of unbridled passion has been curbed and subdued by the higher virtues of Christian civilization. Once man had learned through her sacramental graces to gain the mastery over his lower nature, she refined and elevated through her influence to a remarkable degree that which she had found gross and carnal, until the arts and sciences under her fostering care supplanted the war and desolation and destruction that had so long laid waste the land. Wherever she was permitted full liberty to carry on her splendid mission of uplifting the hearts of men to higher things, there were men the most free and happy. Of all the great achievements of the leaders of men none can be compared with the signal triumphs of the Church during the nineteen centuries of her existence. The great conquests of Cyrus, and Alexander, and Cæsar, and William, and Frederick, and Napoleon, have left a desolate track of carnage and suffering in their wake, and the subjugated have but lent a sullen and rebellious acquiescence to their rule, when the principle of might made right.

The Church, on the contrary, has marched majestically down through the centuries, with an outpouring of universal charity and comfort to the poor and sorrowing and suffering of every age and clime, binding broken hearts and pouring into them the oil of Divine Love, proclaiming liberty to the captives, giving joy to the afflicted until she has enthralled the souls and minds and hearts of men, and brought them to joyous and unswerving fealty to her government—the most astute, and the most discerning the world has ever known, yielding humble and ready subscription to her every law and doctrine. The high and mighty, as well as the lowly and weak, the most brilliant intelligence as well as the ignorant, the most gifted scholars as well as the uneducated, artists and mechanics, all manner of men the world over, have seen the beacon of salvation shining out from the mountain top, shedding its beneficent rays of light and truth and purity and justice, and have found the peace and happiness they knew not in the darkness and shadow of spiritual death without her pale.

This must be apparent to any intelligent man who ponders over the evils which surround us on every side today, despite the boasted advance-

ment of civilization in this glorious twentieth century. What is the state of religion outside the Catholic Church today? Alas, we hardly find such a thing as faith, for faith is hardly compatible with the continuous, unending, life-long search in a book for the truths of revelation. Builded on no fixed, unchanging basis, with no principle of life within it, Protestantism as a religion is fast disappearing. Even the few truths it retained after its wanton revolt from the Mother Church are rapidly losing their hold on the hearts of men, and an unblushing infidelity is becoming the practical rule of the day, as we all know from our every-day intercourse with our fellow men, and from the frantic efforts of ministers through sensational sermons to fill their empty pews. What is true of the grown-up portion of the community is infinitely more true of the rising generation. Without any opportunity of being imbued with solid religious principles, either at home with their parents, or in their schools as now constituted, with only the milk and water sentimentalities picked up once a week in a Sunday School class of an hour's duration, surrounded all the rest of the week by an infectious atmosphere of irreligion and materialism, they can hardly fail of developing into the scoffing disciples of Paine and Ingersoll.

When we consider this rapid growth and widespread development of infidelity, fostered and sustained by myriads of antichristian, antisocial, and even immoral publications in the form of books and newspapers that are deluging this fair land and polluting the very air we breathe, how can we be astonished at the wickedness and crime that daily force themselves upon our attention! What these crimes are you know as well as I. Their number is appalling. Forgeries and dishonest bankruptcies, cunningly planned frauds and legal robberies, graft and thievery in high places as well as low, are become so common that we have almost ceased to wonder at them. To the crimes of dishonesty are to be added the sin of intemperance, with all its disgraceful and disgusting orgies, and that awful vice of impurity, the most degrading and the most pernicious in its consequences to both soul and body, the most widespread evil of the day. In the wake of this latter crime follow as a consequence insanity and disease, and premature deaths, infanticides and murders and suicides, not to mention that foulest blot upon our Western civilization—the legalized polygamy of divorce. The Catholic Church alone can meet and cope with this harrowing condition of affairs. The Catholic Church alone can save society and the nation from this moral corruption which has almost insensibly crept into our lives and threatens to destroy our very existence as a people.

Since such is the condition of our times, it is quite plain the Church cannot sit down and fold her arms and say her mission is accomplished.

As long as there is a human soul to save, as long as there remains a sinner to be converted, so long must she labor. And this thought it is that impels her to multiply her temples of worship wherein resides the living God, the Truth, the Way and the Life, the yearnings of whose Sacred Heart will never be satisfied until all mankind is brought under the sweet yoke of His infinite Love. The temple of the new law where the Truth in all its entrancing beauty will be preached unto the nations of the earth, where the sacramental life of Jesus Christ will be imparted to dying souls, where the Bread of Life will be fed to the famished throngs that come to him for refreshment, where the great Sacrifice of Calvary will be repeated day by day in humble supplication to the Eternal Father for the relief of both the living and the dead—where God will ever dwell with his people even unto the consummation of the world. Animated, therefore, with confidence by the promises of God, filled with zeal for His glory, and strengthened by the strength of His Holy Spirit that is ever dwelling in her, she is at this very moment more earnestly than ever engaged in the task before her. Continually keeping before men's minds their origin and their destiny, the awful truths of eternity and the mysteries of the Incarnation, she is ever insisting on obedience to authority, on the sanctity of the marriage tie, its unity and indissolubility, for the Christian education of the young. To the inspiration of her words she joins the efficacy of the sacraments, and the tremendous power of inspiration contained in the Holy Sacrifice of the Body and Blood of Christ, in order to effect her design, the regeneration and the sanctification of souls. It is to accomplish this more readily that she has built so many churches and scattered them so profusely like lustrous gems attracting the attention of men through all the land.

Today, my brethren, must we, both priests and people, put to ourselves this pertinent question, "What are we Catholics, blessed with that most ineffable gift of God—the gift of true faith—what are we doing towards the spreading of God's Kingdom among our brethren that are without the fold?" "I am not my brother's keeper" was most severely rebuked by the God of eternal justice. We are our brother's keeper, and if "from him to whom much is given, much also will be required," oh, how much will be demanded at our hands to whom God has been so transcendently good. By very reason of our Catholic Faith, will be demanded of us lives of the strictest Catholic integrity. We are the leaven from whose inspiring force must the whole mass of a corrupting and corrupted world become lightsome with the lightsomeness of purity, and justice, and truth. If we lose our savor, wherewith shall the earth be seasoned? If we are grateful as we ought to be grateful for the gratui-

tous gift of a supernatural faith, the interests of God must be our interests to an overweening degree, and we'll prove our gratitude by a sharing with our non-Catholic brethren of these United States and their dependencies, not only our spiritual but our material gifts as well. O, let us go out of this magnificent gathering—this first Catholic Missionary Congress—imbued with a deep sense of the true Catholic Missionary spirit, filled with an abiding feeling of unselfish devotion to Catholic interests, determined to do and dare everything for the cause of Christ, in season and out of season, both by word and example, each one in his own sphere, doing all that lies in his individual power, in the words of our Holy Father now gloriously reigning over the Church of God, to restore all things in this great republic to Jesus Christ, the Master of the universe, our Lord, our God and our All.

By Rev. J. E. De Vos, Pastor John Berchman's Church, Chicago.

Americans are a restless people. Almost every one changes his abode at least once in his lifetime. The volume of emigration is constantly increasing, and has reached enormous figures at the present time. More than three millions are in quest of, and remove to, new homes in this country annually. This is due to various causes, foremost of which are the opening of new lands and the desire to abandon industrial pursuits. The railroads are reaching into new farming regions, particularly in the south, west and northwest, and they are arousing the desire of the individuals who yearn to better their condition by the possession of farm land.

The government is engaged in a great work of reclamation by irrigation and drainage, converting vast tracts of desert lands into fertile agricultural property.

Many workers in the factory, the mine and the city are dissatisfied with **conditions,** and would readily go to the country if suitable homes could be established and a living assured. In this era of strikes, failures and panics, it frequently occurs that work ceases for a long period in certain localities, and large numbers are compelled to seek work in, to them, unknown places. An inestimable service could be rendered to these struggling laborers in guiding them to fields where employment is abundant, a living certain, and Catholicity is extant.

It is estimated that a half million Catholics arrive here each year. They move to places lacking Catholic schools and churches, with no opportunity to practice their religion. Many are lost to the Faith before the reclaiming hand of the missionary can reach them in their isolation. Lack of spiritual ministration has resulted in considerable loss to the

church. The number lost is as great as that which remains. It is time to stop this defection by a national system of colonization and bureau of information.

In order to make the colonization more emphatically national it is desirable to make it a branch of the Catholic Church Extension Society, which is the most extensive Catholic society in the United States, and which in three years has risen to national rank of the highest standing. Its objects are similar. The Extension Society builds churches in new localities, and the bureau would populate the localities surrounding such churches.

By Very Rev. Wm. H. Ketcham, at St. Lawrence's Church, Chicago.

The Church teaches that when a Bishop is appointed to a diocese he is made the Church's representative and authorized spokesman to all the people who live in the territory of his diocese. He is the Bishop of the non-Catholics as well as the Catholics, and is more or less responsible for their coming to the truth. He is especially responsible for their coming to the knowledge of the truth. He is especially responsible for the baptized Catholics that they will be instructed in the doctrines of the Faith, and he is responsible for the non-Catholics that they may be brought to the truth and be saved. It is no small part of his duty then to provide the means whereby the non-Catholics may learn what the teachings of the Church are. Many methods may suggest themselves, as, for example, a wide distribution of explanatory literature, opening the doors of the Church to non-Catholics, etc. But it has been found that the best way to reach the Catholic and the non-Catholic alike is to have a well established band of diocesan missionaries, who have been trained for this special work, and who are therefore prepared to stand before any audience, gathered under any auspices, and explain in an attractive way the teachings of the Faith. Faith comes by hearing, and it is the authorized preacher who delivers the message of the Gospel to the souls that are hungering for the truth. The primary vocation of the Church is a missionary vocation, for the only commissions that the Lord gave to the Apostles was "to go and preach the Gospel to every creature." A diocese that has a well-trained mission band is one that is well equipped to do the work of the Church in the fullest measure.

Besides enabling a bishop to do effective evangelic work, it has been found that an Apostolic Mission Band has a good tonic effect on the labors of the rest of the clergy. It sets up the ideal priestly work that presents a high standard of parochial preaching, and one also that awakens an earnest desire to instruct the people in all the doctrines of the

Faith. It is constantly said that the best Catholic is the one who knows his religion well. Most of the opposition and bitterness to the Church comes from the many bizarre and false notions of the teachings of the Church that prevail among the non-Catholics. The missionaries who meet the non-Catholics frequently have occasion to say to them that "that thing that you think is the Catholic Church I would hate as much as you do, but that is not the Catholic Church at all. It teaches doctrines entirely different from what you suppose it does. Learn the truth about the Catholic Church and you will love it as we do." The question of making converts to the Church is very largely one of supplying the diocesan missionaries who are prepared to do the Church's work of preaching the Gospel to all men.

By Rev. Walter J. Shanley, LL. D., New Haven, Conn., at St. Basil's Church, Chicago.

The missionary spirit has ever been the dominant characteristic of the Catholic Church. The commission to teach all nations has been fulfilled by the Catholic Church through all the Christian centuries. In the beginning she transferred the center of authority from Jerusalem to Rome, and claimed world-wide dominion. She has made steady progress from the day on which St. Peter entered Rome to the present hour. She extended her sway more and more abroad, increasing in popularity as she grew in power.

Despite organized persecution, begun in the year 70, under the Emperor Nero, and continued for nearly three hundred years till the reign of Diocletian, she triumphed. The mighty power entrusted by Christ to his apostles and their successors was visible and active through the length and breadth of the Roman empire. Italy, Spain, France, Germany, Ireland, England became subject to her sweet and light yoke. The Goth, the Hun, the Lombard, who brought destruction on the Roman empire, were drawn into her fold, and losing their sterile wildness and barbarism, simply added to her fertility.

Ireland, the first of the Northern nations to embrace Christianity, became the great missionary nation of the middle ages. Thousands of priests, educated and trained in her schools, penetrated into all parts of Europe, and even to Egypt, and the plains of Asia, to win souls to Christ. From the sixth to the tenth centuries they were the teachers of Europe, they blazed the way through the spiritual wilderness, and laid the foundation of modern Christian civilization.

Missionaries accompanied Columbus in his voyages to America. They evangelized the Aztecs of Mexico, and South America, educated them, and brought them to the practice of virtue of a high order. The work

of the Catholic missionaries of the South stands out in bold contrast with the work of the Puritans in the North, where the aborigines were extirpated, or driven to the Western wilds. The names of cities, rivers, lakes, and mountains throughout the United States are an evidence of the missionary labors of the pioneers of Catholicity in America.

The present generation ought to emulate the missionary spirit of past generations. Hundreds, nay, thousands, are lost to the Catholic Church in the Western and Southern states, owing to the dearth of priests and churches. The Church Extension Society is doing a noble work, and well deserves the generous co-operation of the Catholics of the country. Instead of sending money to Ireland to build grand cathedrals, we ought to save Ireland's sons in America by contributing to projects which are truly missionary in spirit.

By Very Rev. F. V. Nugent, C. M., St. Louis, Mo.,
at Visitation Church, Chicago.

A very desirable result of the Congress should be to impress on Catholics the importance of their co-operation in spreading the kingdom of God beyond the limits of their own parishes. Here in your great parish of the Visitation there are splendid evidences of your co-operation with your zealous pastor, in the splendid Church and school and presbytery that have gone up in the last few years. God bless you for all this. Continue to do your duty at home, but don't forget that there are poor Catholics out on the frontiers who have no schools or churches, or even a priest to give them the sacraments and keep alive the fire of their faith. Most of you are of the Irish race, which has been so true to the Church and so zealous for the propagation of the faith. You would be astonished if you could go through parts of the South and the West and see how many Murphys, and Bradys, and O'Donnells, and O'Connells, and Callaghans you would meet,—not a Catholic among them, and many of them engaged in preaching in protestant pulpits, or otherwise fighting the Catholic Church for which their ancestors in the Island of Saints laid down their lives. Some of these you can help to reclaim, and keep others from falling away, by your liberality in contributing to the work of missions in these outlying, neglected places. And from your parish with its large population of the thrifty middle class, we have a right to expect more than money where else shall we find the men and the women ready to consecrate their lives and their energies to carrying God's light into dark places if not in a parish like this, with its splendid schools and its numerous good Catholic homes?

By Rev. Charles Warren Currier, Ph. D., Washington, D. C., at Sacred Heart Church, Chicago.

The building of Christianity in the past two thousand years is the result of missionary activity. The edifice of the Church has been cemented by the sweat of Apostles, as well as by the blood of martyrs. The progress we have made in this country is unparalleled in the history of the world. We have done much for ourselves, but our circumstances and necessities rendered us so concentrated that we have been able to do little for the great mass outside of the fold. There are, however, signs of an awakening, and this Missionary Congress shows that the apostolic spirit is working. The field, even in this country, is immense. Neglected Catholics, Protestants, Pagans, Indians, Negroes, immigrants, and other subjects, are claiming our attention. Concerted action and organized forces will, and must, cover this field. It will not be long before the Catholic Church in our country will take its place, and, perhaps, the lead among the great missionary countries of the world.

By Rt. Rev. C. Van de Ven, D. D., Bishop of Natchitoches, La., at St. Jarlath's, Chicago.

How glorious is the record of our Catholic missionaries, from the time of the Apostles down the centuries, to the Patricks and Bonifaces, the Jogues and Marquettes, even to the present day, when the soil of every pagan land is being watered with the sweat, and often the blood, of our Catholic missionary priests and sisters! That spirit which inspires such heroism should animate us all. Not every one is called to go forth and preach the gospel, but every true Catholic among us should be fired with zeal for the cause of Christ and the Church and the souls of our brethren. True faith cannot be selfish nor inactive. It begets zeal and charity. And, certainly, the first object of our charitable zeal should be the Church at home, the souls of our Catholic brethren in the poor and isolated districts of our own country.

With all the marvelous progress made by the Church in America, there still are many places without priests and churches, and thousands of Catholics bereft of the ministrations and benign influence of Mother Church. You, Catholics of Chicago, blessed as you are with so many beautiful churches, fine Catholic schools and zealous priests, you can scarcely form an idea of the spiritual destitution of many of your fellow Catholics in the South and West. There are thousands of them whose souls are starving because they have no one to break to them the Bread of Life, the Word of God and the holy Sacraments; there are thousands of

children growing up in religious ignorance; there are Catholics who even in the hour of death can not have God's minister near them to give them the last consolations of religion. Our heart goes out in pity to those scattered and forsaken sheep of our flock, many of whom, alas! become the prey of the enemy and are lost to the Church forever.

If you knew what hardships and privations those zealous priests endure who labor in these poor, remote missions; if you could see the wretched structures in the woods and prairies that go by the name of chapels, and which are the only temples our Blessed Lord has there for His Eucharistic Presence and Holy Sacrifice!

God bless and God speed the Catholic Church Extension Society of America, which has come to the aid of those most needy missions, and which is now sending forth a mighty appeal to the Catholics in America in behalf of this noble cause!

By Rev. L. W. Mulhane, Mt. Vernon, O.,
at the Church of the Ascension.

"Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith." Thus spoke St. Paul to the Galatians. Chap. 6, Verse 10.

No one can deny the appalling falling away from the practice of the faith by many of those who are of the household of the faith. Many causes might be given, but that is not necessary: the urgent want of the hour is to stop the evil, if possible, and the missionary spirit aroused by this Congress may go a great way in this work. While other days demanded other ways, our day demands unique ways in keeping men in the fold and gathering the lost and stray and leading them back into the one fold. There is a multiplicity of interests involved in various parts of our country in the work to be carried on by the Church, and perhaps much force and time is wasted by a want of general uniformity; each locality and association, working along its own lines without regard to the work of other places and other individuals. This Congress will bring out this defect in such a pointed way that hereafter we may hope, at least to a large extent, the personal and local equation will be eliminated. It is very true that it can be said that this is such a vast country, of such a variety of circumstances, that it is utterly impossible to work along identical lines: however an effort should and can be made to approach such a desired uniformity as time goes along. If this Congress accomplishes nothing more, at least it will bring this fact prominently before the Catholic public and this Extension Society—which I may also name Expansion Society—may eventually be a practical clearing-house, where

the good will be retained and the impractical eliminated. The brightest pages of the history of our Church are dotted with the glorious deeds and names of apostolic men, who were missionaries. Every part of this great Republic of ours is hallowed by such names. Shall we be recreant to our trust and opportunity? There is an enormous amount of work to be done by the Church, among the Indians, the Negroes, the immigrants, and the sinners of the cities, as well as the unpreached-to of far away districts and sparsely settled places. We need priests, we need churches and who will not hope and pray that the Church will meet this duty and this great burden, under the providence of God, as she has done in past ages? We, American Catholics, have a duty and a responsibility to hand down to the coming generations—that faith received from our ancestors, who preserved it amid trial and sorrow. We must transmit it unsullied and unstained and be able with truth to sing

"Like a mighty army
  Moves the Church of God:
Brothers, we are treading
  Where the saints have trod:
We are not divided,
  All one body we,
One in hope and doctrine,
  One in charity."

By Rt. Rev. Stephen Soter Ortynsky, D. D., Greek Catholic Bishop for U. S., at the Ruthenian Greek Catholic Church of St. Nicholas, Chicago, Ill. (Reported.)

(The subject of the sermon was: "The Holy Catholic Church is the only one Church of Christ." The selection of subject was the most proper one, because out of forty millions of Ruthenians only about 10 per cent, i. e., four millions, are united with Rome.)

In the first part of his sermon Bishop S. S. Ortynsky gave an historical review of the establishment of the Catholic Church by Christ, the selection of St. Peter as His Successor and visible Head, the uninterrupted succession, the infallibility of the Church's teachings, how the Catholic Church went through the many trials, always victorious, always solid on Her foundation of rock, always guided by the Holy Ghost.

In the second part of the sermon the Bishop came up to the point—what were the causes of separation, of schism, effected by the greater part of the Oriental branch of the Church. He gave the political reasons of Byzantium, which wanted to have the Holy See transferred to the new

metropolis of the empire, which wished to use the Church as a medium in politics, to abuse the Church's influence for the sake of increasing the absolute, autocratic power of the Eastern emperors. Then he rejected the false statement of the schismatic Russian Church and gave the doubtless historical argument, showing that our Ruthenian forefathers accepted Christianity from Greece at the time when that empire was still in union with Rome. Therefore only the United Catholic Ruthenians have the right to claim that they do keep their national traditions truly up to this time. St. Olga and St. Voldomir, the first bearers of the Christian banner among Ruthenians, were Catholics and died as such. After that he came up to the four essential differences between the Catholic and schismatic churches, i. e., (1) primacy, (2) origin of Holy Ghost, (3) purgatory, (4) the Immaculate Conception of the Holy Virgin. I am sorry not to be able to give the full text of the sermon delivered by Bishop S. S. Ortynsky, and specially sorry that I can not give all the points in this second part of his sermon. It was such a force in argumentation, simply a logical feast for the educated, and absolutely convincing. Dispersing all doubts in everybody, it was a masterpiece of eloquence, by which the Bishop effected the most difficult task in preaching; he gave food to the intelligent and illiterate alike. To be short, he showed the absurdity of schismatics, because their liturgical books, their services for the dead, their glorifying of the Holy Virgin as "Always Immaculate" and many other things in their rites show us plainly that it is only pride and stubbornness which keep them away from the obedience to the Holy See. And the most important reason for the Russian government to keep us, Ruthenians, away from Rome, is the plan to use religion as a means of Russification. One Tsar, one nation, one religion!

In addition to this, the Bishop gave three more sermons, Monday, Tuesday and Wednesday evenings. His missionary work in the United States has many difficulties. He is fighting against too many odds. But we hope that his intelligence, his eloquence and energy will bring everything to the right end. We hope that the Holy See will give him all the moral support he needs to bring order among the Greek Catholic Ruthenians living in America. Per vos, mei cari Rutheni, totum Orientem convertendum spero!

By Rt. Rev. Bishop Emile J. Legal, O. M. I., D. D., Bishop of St. Albert, Alberta, Canada,

at St. John the Baptist Church, Chicago, Ill., Nov. 15, 1908.

The Christian spirit is of necessity a missionary spirit, because it comes from Faith, and Faith must be a living and active faith, which must go always to develop and propagate.

MOST REV. HENRY MOELLER, D.D.
Archbishop of Cincinnati. Officiates at Holy Family church, Sunday evening, November 15.

Copyright, 1905, by Young and Karl.

Rt. Rev. John B. Morris, D.D., Sermon, Holy Rosary church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. T. Bonacum, D.D., Officiates Immaculate Conception church, Sunday, Nov. 15, 7:30 P.M.

Rt. Rev. James Trobec, D.D., Bishop of St. Cloud.

Rt. Rev. Nepomucene Jaeger, D.D., O.S.B., Abbot of St. Procopius Abbey.

Such should be the Christian spirit of all those who have been born on American soil, or have come to make their homes in these lands. Such has been the spirit of the great discoverers and explorers of those countries, from Christopher Columbus and Jacques Cartier, down to Fathers Hennepin and Marquette. Now it is expected that their followers possessed of the same faith, will not degenerate. Every one must work for the propagation of our holy faith.

This sentiment has given birth to the Church Extension Society, a society organized for the propagation of the Faith, but organized on the broad and wide basis of American principles and American enterprise. At an epoch of huge trusts and enormous combines the Church Extension Society must be some gigantic organization worthy of the sacred cause and of American energy.

Rt. Rev. John B. Morris, D. D., Bishop of Little Rock,
at the Church of the Holy Rosary, Chicago, Ill.

My dear Brethren: This evening an event of unusual importance and interest is taking place in your city. More than fifty members of the American Hierarchy, besides numerous other Prelates and Priests, are speaking from your pulpits upon one and the same topic, "The Missionary Spirit." The subject assigned, in my opinion, was well chosen, and is particularly appropriate for the reason that it is the inspiration of the great gathering, which has assembled here to consider, discuss, and provide ways and means for spreading the Kingdom of Christ and building up His Church in places where its message has never been heard, or if heard at all, only faintly. What is the "Missionary Spirit"? It is enthusiasm for the cause of Christ. It is gratitude on our part for that unbounded love which brought the first great Missionary from the bosom of His Father, to dwell among men, on earth. It is the fruit of that love, springing up and flourishing in Catholic hearts from the seed of Calvary. It is that indwelling of Christ's love, which has led men and women in every age of the Church, to forsake country, home and kindred in order to live and to labor among savages, to undergo untold hardships, to shed even their life's blood, for the salvation of others. The Missionary Spirit is that unselfishness which fears no sacrifice, if it is to be made in behalf of souls for whom Christ died. It is that longing to bring the grace of God to every soul which has been stained by the guilt of Adam. It is universal love of mankind for Christ's sake. This I conceive to be the "Missionary Spirit" and unless we possess this spirit we cannot be considered real followers of Jesus. If we are content to enjoy all the blessings of the Catholic religion without taking thought of those who

are deprived of such blessings, then indeed we are devoid of the "Missionary Spirit," the spirit of our Divine Lord. Have you a Priest to administer to you day after day? Have you a church where the Holy Sacrifice is offered? Have you a school where your children are taught the great truths of their religion? Then as a Catholic, as a true disciple of Christ, having a proper appreciation of the price paid for souls, you are bound to take an active, zealous interest in bringing these blessings to those of your brethren who are without them.

Rev. M. J. Riordan, of Baltimore, Md.,
at St. David's Church, Chicago, Ill.

The hall mark of a Christian is the love of others. "He that loveth his neighbor," says Saint Paul, "hath fulfilled the law."

The first is that of example. That is to say, by living not merely a good life (many Pagans do that), but by being devout and consistent Catholics.

We cannot as Catholics afford to ignore the appeal for the work of the Catholic Church Extension Society. We may no longer plead poverty as an excuse. The wealth created in our country during the last thirty years equals that piled up during the first eighteen hundred years of the Christian era. Whether a few or many persons hold the title to this wealth, all classes share in its advantages as long as it remains in the country. During the years 1896 to 1906 the wealth of the world was probably doubled and every class of wage earners and investors the world over enjoyed a prosperity never before equaled. The wage earning classes to-day are rich measured by the wages and prices of forty years ago, while the well-to-do classes are affluent beyond the most sanguine expectations of the corresponding class a generation ago. The improved methods and extensive use of machinery will continue to increase the annual output of the world's wealth and as a consequence the income of the people, too. Now, if our parents and former generations out of their meagre means built churches, schools, hospitals and asylums, if the poor people of France whose wages are but a fraction of ours, have supplied the funds for the great work of the Society for the Propagation of the Faith, what excuse can we offer for not furnishing financial aid to the Catholic Church Extension Society? In 1898 France contributed $1,354,000 for Catholic missionary purposes and the United States only $34,000.

The larger the income the larger should be the percentage to be given for charitable purposes. Mathematically, ten per cent of a small income is the same proportion as ten per cent of a large one. But in effect it is not so. The giving of one-tenth by all is not equal giving for all. Ac-

cording to Engel's well-known "Law of Consumption," as the income rises the proportion spent for food and shelter sinks and the proportion left for the higher wants rises. Thus a man with an income of $500 will have only ten per cent, or $50, left for education, religion and comforts, while the man with an income of $5,000 will have a balance of more than seventy per cent, or $350, for the same purposes. In other words, when the man having the $5,000 income donates $350 to the Church Extension Society, he gives no more proportionately than the man who with a $500 income contributes $5. In the sight of God, who measures merit by the sacrifice made, he gives even less. The widow's farthing in Christ's estimation outweighed the large offerings of the rich.

Somebody has said that conversion is threefold, that is, of the head, the heart, and the pocketbook. And many will add, the larger the pocketbook, the more difficult the conversion. Sometimes there may be reason for this. Men of means fear mismanagement or an unwise use of their contributions. But as regards the American Church Extension Society, there need be no such misgivings. Every dollar received goes straight to the spot at once, to strengthen or build up missions, and the accounts of the society are audited by a board of distinguished clerics and laymen.

Rev. Jno. P. Chidwick, of New York City,
at the Church of the Precious Blood, Chicago.

Missionary effort, thank God, has always been a striking and dominant characteristic of the Church of which God has blessed you and me, dearly beloved, as children. At all periods of her history, zealous children of her communion, have willingly left home and kindred, turned their backs upon every prospect of life, and gone forth into distant lands, to do and dare for the good of souls and the cause of Jesus Christ. They have gone forth with no arms for defense but the cross of Christ within their belts, with no nation to await their success and avenge their death; but Christ Himself to inspire, to counsel, to guide and to crown. Behold them begging their way across the mountains, pleading for passage on sea-going vessels, reaching, through danger and tempest, the far-away huts and tents of painted savages, there amid suspicion and distrust, ingratitude and disappointment, hardship, torture and often martyrdom seeking to replete Christianize and civilize. No eye saw their labors and struggles but the eye of God and no companion cheered or consoled them but Christ Jesus in the Mass. And lo! the victories dreamt of by Alexander and Napoleon with unconquerable armies and unlimited resources, these men have gained for Christ by the power of the Cross and the sacrifice of their lives alone.

Nor are there flaming pillars of faith and charity, luminaries only of ages that are past. The materialism of our day with its bold, hard, calculating instincts, its low ideals and its debauching influences has not been able with its rewards for genius and emoluments for industry to quench the consuming flame for Christ in the ardent soul of our own times. Yet go forth from every monastery and every home of Catholicity, zealous souls, aflame with the love of the Master, who hear His call! "Go forth, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." "Fools," "Idiots," cries out the world, but peace smiles from their lips and rests contentedly within their hearts. Unto Africa, China, Japan, unto every island thrown in the wastes of the seas, they go, treading the paths that are lined with martyrs' graves, desiring nothing better than if necessary that they might be lifted up as was the Master, that the teeming masses might be lifted up unto them. Oh, what faith, what courage, what sincerity, what unselfishness, what charity is theirs. Behold human nature at her noblest and noblest human nature set in and crowned with divine.

Rev. Morgan M. Sheedy, LL. D., of Altoona, Pa.,
at Corpus Christi Church, Chicago.

Today is inaugurated with the representative of the Head of Christendom, with archbishops, bishops, priests and distinguished laymen, a movement that begins a new epoch in the history of the Catholic church in America and which is destined, we hope and pray, to add a new and brighter chapter still to the history of Catholic missionary effort.

What is the aim and purpose of this great gathering in this great, busy, industrial city, Chicago? It is an answer to the summons of the Master—a most generous answer—to go out and compel men to come in by the force of good example, by preaching the gospel of Christ, by the persuasive accounts of truth, by the beauty and holiness of our lives patterned after the life of Him who when He walked this earth, went around doing good.

It is eminently fitting, too, that this first great Catholic Missionary Congress should be held here in this wonderful city of the Middle West, and that for many reasons. It may fairly be hoped that the same spirit of earnestness, progress and power which characterizes its active population in worldly affairs may be transferred to us who seek and labor for higher things—the moral and spiritual uplifting of the people.

Here, too, at the junction of its waters in other days and when the present site of this great city was a howling wilderness stood the brave

Catholic pioneer—that indomitable and superior man, Marquette. Close by to this stirring center of trade and commerce, along the Indians' trail, the gentle chevalier, LaSalle, trod his perilous way. The sainted Joliet, whose name and fame survive in a nearby town of this great state, not only came this way, but left his impress behind him. Here, above all, is located the Extension Society, which is to direct and manage the great missionary work which in real earnest has begun this memorable day. So much for the place.

Our first duty is to our own. They are the partially lost sheep of the house of Israel. Catholics far removed from the voice of the priest—living in remote, isolated places, who have no means of practicing their religion. And besides this class, there are the immigrants coming at the rate of a million a year—mostly Catholics. What are our duties to them? How can we keep and save them to the Church and make them good and useful citizens to the state? They are our own—of the household of the faith.

There is leakage from the Church in this country. In pioneer places we had few priests and few churches. The Church was not prepared to cope with the country's wonderful and unparalleled growth.

The immigrant problem of today is before us. What the Turks did with kidnapped Christian boys is being done today and has been done. Names—Irish, not only among the members, but among the prominent ministers in the different denominations. Names of Methodist Episcopal Bishops: Joyce, Fitzgerald, McCabe. How did they get there?

Protestant extension societies have done wonders. The Methodist Church Extension societies alone, for example, up to January 1st, 1908, built almost seventeen thousand little mission churches. Where they have built them and why, and how they have operated. (For other statistics see pamphlet, "Church Extension," by Dr. Kelley.) Think of it—only the other day I clipped this item from the daily press: "St. Louis, Nov. 6.—An appropriation of $1,060,000 to carry on its work next year in Africa and China was made by the general committee of foreign missions of the Methodist Episcopal Church, in annual session here today."

This is the amount collected last year by the Methodist churches in the United States. It is a rule that the mission board may appropriate an amount for the ensuing year equal to that collected the previous year.

We must save "our own." We must save those who rightly belong to us. In other words, we must stop the leakage which has been going on from the beginnings of the Church in this country. All the sects claim that their increasing membership can be traced directly to their home mission and church extension societies. It is our duty to keep and hold

those who rightly belong to us, and the Church Extension Society was organized to keep this duty constantly before our eyes.

The Very Rev. John J. Lawler, of St. Paul, Minn.,
at St. Patrick's Church, South Chicago. "The Indefectibility of the Church."

There is room for the exercise of missionary zeal at our own doors. Churches are needed and priests are needed to preserve the faith in the hearts of Catholics who live in the sparsely settled places of our country.

In nearly every diocese there are districts in which Catholics are so poor, so few and so scattered as to be unable to build churches for themselves. In many settlements they may have churches, but they have no priests to attend to their spiritual wants—no priests to bless the cradle or to chant a requiem for their departed.

Do you realize that a numerous and well-trained clergy is one of the great needs of the hour in many a diocese? There are reasons for it.

Marvelous is the growth of Catholicity in all parts of our country. The march of the Old Church is steadily onward, triumphant. Parishes spring into being as if at the touch of a magic wand. The tide of immigration brings to us each year whole populations in whose young hearts the seed of faith was planted by other hands and in other climes than this. Verily, the country is white, ready to harvest. How dear a sight to every Catholic heart? Many are the reasons for rejoicing, and yet in this fair scene there is room for sadness. There is cause for regret in the fact that many and many a noble work for religion must be left undone and that some of our brethren in the faith—who are just as worthy as we are—must live in want of the ministrations of priests who by Christ's appointment bear in their hands the fruits of redemption. Yes, there is sadness in the thought that the true faith is languishing and dying in the souls of many because the laborers are few, too few to distribute to them the ordinary means of salvation.

Let us examine our conscience in regard to home missions. Is it not our plain duty to help to preserve the gift of faith in the hearts of those who live in such surroundings? In the great Catholic family should not brothers share with brothers? Are we unselfish enough to deprive ourselves of some of the superfluous comforts of life in order that our less fortunate brethren may enjoy the blessings of the faith of their forefathers? If you answer yes, as every true Catholic will, then are you bound by every tie of nature and by every principle of religion to make sacrifices for the missionary efforts of the Church in America. But you will say: "Father, how can we do missionary work—we who are overwhelmed with the cares

and burdens of everyday life?" My brethren, I wish to tell you how every one of you can do effective missionary work.

You have in your city the Catholic Church Extension Society, an organization which helps to erect churches in poor places and to provide priests for needy missions. The Catholic Church Extension Society is doing an unspeakably glorious work for religion in building churches and in supporting missionaries in the neglected and poverty-stricken districts of our country. By aiding it, by becoming members of it, you can help to build up the Church of God in America. An example will serve to make my meaning clear. If you pass down the streets of your city and ask who built this store or that house, you will be informed that Mr. So-and-So built it. Well, did he? Did he cut those stones and plane those boards and lay those bricks? Not one of these things did he do, and yet it is true that he built the store or the house. The solution is clear. For his money were found men who cut the stones and planed the boards and laid the bricks. Thus it was that he built it. In the same way you all can co-operate in building up the house of God—the true Church of Christ—in this broad and glorious country! You are not asked to consecrate your own lives to this difficult task, but you are asked to help to send those who have a divine vocation to spread the savor of the Redeemer's name. You are not called upon to give yourselves to this noble mission, but you are called upon to give of your means for the support of those who labor for the salvation of souls in impoverished and neglected localities. And, brethren, what a blessed privilege it is that while you are engaged at your desk or counter or workshop, or other occupations, you are also working with God in making His Church known and respected and loved by men! And if others are magnanimous enough to place their time and talent and comforts, and very lives, if necessary, on the altar of Christian charity—if others are ready to make heroic sacrifices for the well being of the Kingdom of Christ—is it too much to expect those who are in the ordinary walks of life to devote to the propagation of the faith a portion of the goods with which Divine Providence has blessed them?

Rev. Xavier Sutton, C. P., Louisville, Ky.,
at St. Gabriel's Church, Chicago.

A new era opens today in the history of the Catholic Church of these United States. This morning the first Missionary Congress of Catholics was begun with pomp and splendor in your cathedral, and tonight from a hundred pulpits the voice of God's anointed is raised in behalf of the missionary spirit. What is the missionary spirit? What do such words mean as they strike upon the ear? We hear of the worldly spirit, the sensual spirit, the sinful spirit. What is **meant** by the spirit? That in-

fluence by which an individual or a multitude is moved is called the spirit; that impulse that governs their actions; that power that urges them on to do and to dare; to suffer and to die for an object is called the spirit.

In the government of human society we have *the spirit of politics;* in the pursuit of temporal things, the *wordly* spirit; in the low world of pleasure and sensual enjoyment we have *the spirit of the flesh.*

What is the missionary spirit? It is that same impulse, that same power, that same motive which filled the soul of Christ. From the first moment of His conception in the chaste womb of Mary to the last instant of this life on the cross there was but one object before the eyes of Christ.

What was this object? The salvation of souls. "I came to seek and to save those that are lost."

The angel declared to Mary that His name should be "Jesus" because "He was to save His people from their sins," and the prophets of old could point to Him with John the Baptist and say, "Behold the Lamb of God who taketh away the sins of the world." Christ suffered and died for souls. God desires all to be saved. Yet souls are lost. How can we explain this? It was not the will of His Father that He do it all; others are to co-operate. Before leaving this world He said, "All power is given to Me. As the Father sent Me I send you," etc. He bequeathed to His Church and to all of us that same spirit that filled His soul. This is the missionary spirit—love for souls redeemed by the blood of Jesus Christ.

There is a great work before us. Will we be equal to it? Have we done our full duty in the past? Over our vast country many Catholics have lost the faith and are fallen away. Their descendants are today members of some sect. This happened because of the lack of priests, churches, etc. We are now in a condition to extend a helping hand to our less fortunate brethren. There is also among many non-Catholics a willingness—nay, an eagerness—to learn something of the Catholic Church.

Have we no love for souls? Has the missionary spirit died out in our midst? We say frequently in the 'Lord's Prayer, "Thy Kingdom come." What is your zeal for God's Kingdom? What have you done that others may know God, know His law and know His Church? Ah! perhaps you will say, "Now that you put it to me, I do not know that I have made any serious effort of the kind, but why should I? What have I to do with the active workings of the Church? It's enough if I attend to my own soul; I am not a monk or a priest. That is their business, and I am content to let them attend to it."

But you ought to care and to care very much. Does not Christ know what is good for us? Has He not bidden us to *care* about the souls of others when He commands us to pray "Thy Kingdom come"?

Are we so selfish, so hard hearted, that we do not care what evil be-

falls those about us? If a war was raging—men killed—wounded—would we not be heartless if we did not desire that the war come to an honorable end? If a plague was raging in the city—children dying—dead everywhere—would you not care? Look around you! What is the condition of many as to salvation? Many believe not in God, never pray; women even scoff at religion. Can we see them go down to an eternal death without a thought—or shall we not care? Children die without baptism—never see God. He that believeth shall be saved. Can we expect that unbelievers are saved? If not, can we rest easy and let others go on to ruin without an effort to save them?

Rev. Philip J. O'Donnell, Boston, Mass.,
at St. Ann's Church, Chicago.

At St. Ann's Church, Garfield and Wentworth avenues, the Rev. Philip J. O'Donnell, pastor of St. Philip's Church, Boston, Mass., took for his text, "I have appointed you that you should go and should bring forth fruit and your fruit should remain." (S. John, c. 15, v. 16.)

The preacher described Christ's work as Redeemer; the offering of Himself as a victim to appease God's wrath; His success in freeing mankind from the slavery of Satan, and the establishing of a Church to carry on the divine mission of saving souls.

The permanency of the Church is assured since she is divine in her origin and has the promise of the Saviour that He "will be with her all time until the consummation of the world."

But permanency is not sufficient. The Church must be known by all, and her teachings must be spread over the face of the earth.

The Apostles, in their day, succeeded so well that at the end of the first century the Cross of Christ was known and loved throughout the world.

The various national Apostles, Patrick, Boniface, Augustine, Denis and others, carried on the work in their day; and in our own country the Faith was preached to the civilized man and the savage by intrepid missionaries, who penetrated unknown regions with no ulterior motive for the conquest of land, but solely to save souls for God. The missionary spirit thus comes to us through authenticated sources from Christ Himself.

It is now our turn to continue the work, and it is a duty incumbent, not less on the laity than on the clergy, to give hearty co-operation to the movement inaugurated by the Church Extension Society.

The deplorable condition of our fellow Catholics in the South, in the territory between the Mississippi and the western ocean, in the Southwest and the Northwest, calls for practical measures of relief—not for sympathy only. We want men and money.

This divinely inspired society is equipped, as far as organization goes, for the work of spreading the Gospel of Christ. Much has been done, much remains to be done. Give the society your prayers, your good will, your support, moral and financial, and "you will bring forth fruit and your fruit shall remain."

EXTRACTS FROM LETTERS IN ANSWER TO INVITATIONS TO ATTEND THE CONGRESS.

The Catholic Church Extension Society is today carrying into the neglected wilderness the saving graces of our holy religion, just as in the beginning of American history the missionaries of the Catholic Church labored on the frontiers of civilization and beyond those frontiers which they themselves had established.

The first pathways through the wilderness along which the great avenues of commerce have developed were blazed by the Catholic missionaries. It was in the spirit of the missionary that Columbus set out upon and persevered in the voyage which gave to the world a new continent.

It was the Catholic missionary who first subdued the heart of the continent. North and south and west the Catholic missionaries were the first explorers, pioneers, civilizers and builders of the nation. In the valley of the Rio Grande, with the majestic old Cathedral of Santa Cruz as a center, are still standing three Catholic missions of commanding proportions which were built before the first non-Catholic had set foot on the western hemisphere. More than fourteen Catholic Churches, many of them still standing, within the present bounds of the United States, raised their huge walls in hospitable welcome to the pioneer before the first colony had been planted in New England.

These great missions were not only a haven of hope and refuge to the stranger; they were the schools in which the aborigines were redeemed from savagery and prepared for American citizenship.

The Catholic missionary churches were the first public institutions in nearly every quarter of the continent. They were the first strongholds of American civilization, both in peace and in war.

While one branch of the great army of Catholic Missionaries was redeeming the deserts of the southwest and west, other Catholic Missionaries were hewing pathways through the forests of the north. While the colonists along the Atlantic seacoast looked upon the native Americans as enemies to be exterminated, and while these colonists feared to venture beyond the mountain ranges which paralleled the Atlantic coast, Catholic

Missionaries had established churches and schools for the Indians through the north along the entire course of the St. Lawrence and the great lakes, through the middle west, from the source almost to the mouth of the Mississippi, in the southwest along the fertile valley of the Rio Grande, across the deserts of New Mexico and Arizona, in Texas and in California. These missions were the centers of the first great agricultural colonies of America. They are the foundations of the nation.

The missions of California and Texas are the most picturesque in their present aspect of neglect and decay, they are majestic in proportion and retain traces of the beauty that marked them when in the 17th and 18th centuries they were each the center of a thriving and happy industrial colony. Older and even more massive in construction are the missions of the Rio Grande Valley. Their walls of adobe reaching fifteen feet in thickness, still endure; although some of these missions have seen service in five centuries, they are still used as parish churches. As new churches have been built, however, some of these old missions with the most venerable and inspiring traditions of American history clinging about them have been torn down and with their going the stories of their builders and the lessons of these sublime lives are being forgotten.

Of all the missions built in the middle west in the seventeenth and eighteenth centuries from end to end of the great valley of the Mississippi, only one, the Stockade Mission, at Cahokia, remains. This mission, built by Father Pinet, near the close of the seventeenth century, has been saved from destruction by the decay of the village which grew up about it.

When, a few months after the building of this large stockade mission, the mission of Kaskaskia, Illinois, was built a few miles further south on the Mississippi, the pioneers abandoned Cahokia in great numbers to settle in Kaskaskia. And when in the next century the city of St. Louis was established across the river from the Cahokia, the old mission site was practically deserted. This mission, with the wealth of tradition attaching to it, was forgotten, except by the few families of old settlers who still cling to the land. After it had been devoted to the service of God during four centuries, it was about to be destroyed in 1904, when the story of its great age was made known to Bishop Janssen, whose diocese embraces the parish at Cahokia, and the mission was spared. Now, neglected, with windows broken and doors gone, with the weight of centuries upon it, the mission stands seemingly as stanch and firm as when it was established, as one of the beads in the rosary of missions, which in the beginning encircled the continent and fostered the nation.

THOMAS A. O'SHAUGHNESSY.

NOTE.—It was through the historical research of Mr. O'Shaughnessy, member of the Chicago Historical Society, that the story of the old

mission at Cahokia became known, and through his active interest, and the co-operation of Marquette Council, Knights of Columbus, of Chicago, the mission was saved.

Most Rev. John Ireland, D. D., Archbishop of St. Paul:

"You are certainly doing a great work for the glory of God's Church in America, and I cannot but wish you every success in your undertaking."

Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati:

"It affords me pleasure to be able to state that I will assist at the Congress. I may not be able to remain three days, but you may count on my being present at the first session."

Most Rev. J. J. Keane, D. D., Archbishop of Dubuque:

"I shall be with you, please God, on the 15th."

Most Rev. W. H. O'Connell, D. D., Archbishop of Boston:

"There is nothing in the world I would not do in the interest of the Extension movement."

Most Rev. P. J. Riordan, D. D., Archbishop of San Francisco:

"I wish the Congress every success."

Rt. Rev. John J. Hogan, D. D., Bishop of Kansas City:

"Advanced age and feebleness resulting from it hinders me from attending the Missionary Congress to which your Grace has invited me. I wish the Congress the success it calls for and should have."

Rt. Rev. Patrick A. Ludden, D. D., Bishop of Syracuse:

"I am greatly interested in the success of that meeting, and in the Catholic Church Extension Society. And as an earnest of my interest in it, I inclose a check for $500."

Rt. Rev. A. F. Schinner, D. D., Bishop of Superior:

"I not only approve of the Society, being able to point to the good accomplished by it in this diocese, but also of the Congress, which will be an excellent means of enlisting the sympathy of a larger number and enhance its powerful work. I shall gladly accept any pulpit you may assign me."

Rt. Rev. Edward P. Allen, D. D., Bishop of Mobile:
"The prospectus appeals to me strongly."

Rt. Rev. James A. McFaul, D. D., Bishop of Trenton:
"I am heart and soul with you."

Rt. Rev. A. J. Glorieux, D. D., Bishop of Boise City:
"The plan has my fullest approval. Having been a missionary priest and Bishop in the west for forty-one years, I realize the necessity of crystallizing the missionary sentiment and arousing an interest in our missions."

Rt. Rev. James Trobec, D. D., Bishop of St. Cloud:
"Enclosed find my annual check. I am fully in sympathy with the idea of holding a Catholic Missionary Congress, which will, no doubt, strengthen the society, whose labors and endeavors have already been crowned with astounding success."

Rt. Rev. W. G. McCloskey, D. D., Bishop of Louisville:
"I am glad to say to you that, if equal to the journey, it will be a pleasure to me to assist at the Congress. It is a noble work and has a claim on every Bishop in the country."

Rt. Rev. Henry Joseph Richter, D. D., Bishop of Grand Rapids:
"I accept your kind invitation of the 31st ult."

Rt. Rev. Thomas O'Gorman, D. D., Bishop of Sioux Falls:
"I will be present at the Missionary Congress. Am very much interested in this movement. It will have my heartiest co-operation."

Rt. Rev. Thos. A. Burke, D. D., Bishop of Albany:
"The Bishop hopes that the coming together of those who are interested in the preservation and development of Catholic interests will be productive of great good."

Rt. Rev. Regis Canevin, D. D., Bishop of Pittsburg:
"The Missionary Congress has my heartiest approval, and I feel confident that it will arouse many to the great need of more earnest work and more perfect organization in the propagation of truth and the saving of souls for which we must give an account. I will be with you."

Rt. Rev. Mathias C. Lenihan, D. D., Bishop of Great Falls:

"It will afford me great pleasure in being present at the Missionary Congress and to occupy any pulpit that your committee may assign to me on that occasion. I wish you every blessing."

Rt. Rev. J. F. Cunningham, D. D., Bishop of Concordia:

"The invitation has been thankfully received. If nothing unforeseen happens, it will give me pleasure to attend the Congress and give my co-operation for the furtherance of this sacred cause."

Rt. Rev. N. C. Matz, D. D., Bishop of Denver:

"I am personally deeply interested in this movement and bound to do my utmost, contributing whatever I can toward making the Congress a success. I will, therefore, be with you on that great occasion, unless something wholly unforeseen and unexpected should occur to make my coming an absolute impossibility. There is no reason in my mind why the work should not be crowned with the greatest success if the aims and objects are brought before our people. Nor is there to my mind a means better adapted for bringing this before the American people than the one you have adopted. The city of Chicago is admirably situated for the holding of such a Congress."

Rt. Rev. P. J. Garrigan, D. D., Bishop of Sioux City:

"I expect to be present at the opening session and to assist the great work in any way I may be useful."

Rt. Rev. William J. Kenny, D. D., Bishop of St. Augustine:

"I thank you, and will both come and preach willingly. I am in hearty sympathy with the movement."

Rt. Rev. Henry Gabriels, D. D., Bishop of Ogdensburg:

"You honor me by your invitation to preach. Success."

Rt. Rev. Thomas Sebastian Byrne, D. D., Bishop of Nashville:

"I am much gratified to learn that the Society is to inaugurate a new movement and a good one to push and popularize its great work and make it not only national, but international, thus stirring up everywhere the zeal of Catholics and their responsibilities for the souls of their brethren, both of which have been culpably dormant. Where the fault is, is another

question. I shall go to the Congress. I wish you continued success in your great and Christlike undertaking, which I admire because of its practical character."

Rt. Rev. Cornelius Van de Ven, D. D., Bishop of Natchitoches:

"I will be present at the Congress if nothing unforeseen prevents me. As to preaching one of the sermons, I am not much of an orator, yet I could, somewhere, give a plain talk on this subject, which is certainly dear to my heart. I hope the Congress will be a grand success and do worlds of good."

Rt. Rev. James Scwebach, D. D., Bishop of LaCrosse:

"I will be present at the first American Catholic Missionary Congress. No doubt such a Congress will do much towards stirring the hearts of the faithful to a practical co-operation in the noble work of the missions."

Rt. Rev. Thomas J. Conaty, D. D., Bishop of Los Angeles:

"I certainly congratulate you on the prospects of the Missionary Congress. I can assure you that I take a very deep interest in everything connected with Church Extension. I am always prepared to do what I can in the matter. I will gladly co-operate with you."

Rt. Rev. John E. Fitzmaurice, D. D., Bishop of Erie:

"I need hardly say that I sympathize with the object in view and that it will give me pleasure to be present on the occasion."

Rt. Rev. Thos. Bonacum, D. D., Bishop of Lincoln:

"I beg to tender my grateful acknowledgment of the kind invitation to the first American Catholic Missionary Congress and to say that it will give me great pleasure to be with you on that occasion."

Rt. Rev. H. J. Alerding, D. D., Bishop of Fort Wayne:

"I thank you for this invitation, with the assurance that the Congress in question has my sympathy and best wishes for its success. If circumstances are favorable I will, agreeable to your invitation, assist."

Rt. Rev. Louis F. Walsh, D. D., Bishop of Portland:

"It is a cause that must appeal to every true Catholic, Bishop, priest and layman, and I certainly will be present if circumstances do not keep

me away from the country at that time. The success of this Congress will be one of our special intentions from now on."

Rt. Rev. John B. Morris, D. D., Bishop of Little Rock:

"It gives me great pleasure to state that, God willing, I shall be present."

Rt. Rev. Thos. Meerchaert, D. D., Bishop of Oklahoma:

"I have received your kind invitation to attend the Congress, and will make it my duty to be there."

Rt. Rev. John Stariha, D. D., Bishop of Lead:

"I thank you and assure you that I will come to Chicago and will attend all the sessions, because the work of the Extension Society is of the greatest importance to the growth and development of western dioceses, and I therefore consider it my duty to be present where ways and means will be discussed to assist the Society to carry out the purpose for which it was originated."

Rt. Rev. Thos. F. Hickey, D. D., Coadjutor Bishop of Rochester:

"I beg to acknowledge, on behalf of Bishop McQuaid and myself, the invitation to assist at the Congress. The Bishop bids me say for him to you that he is in full sympathy with the work, and that as the time approaches for the Congress he will write a strong letter regarding it. He also states that he is doing his part of the great work in giving fifteen places in St. Bernard's Seminary to students from the south and west and from the Philippine Islands. For my own part, I desire to acknowledge the courtesy of the invitation and to say that it will be a great pleasure to assist at the deliberations. I will take pains to notify you at least a month ahead if I discover that I will not be able to attend."

Rt. Rev. Leo Haid, D. D., O. S. B., Vicar-Apostolic of North Carolina:

"I think the general plan covers the ground very well, and if carried out will greatly aid the great good work. I will certainly try to attend, though the distance is great. Whilst there I will be entirely at your disposal, English or German."

By The Rt. Rev. Thomas F. Lillis, D. D., Bishop of Leavenworth:

"The purpose of the Congress to be held in Chicago is to give a new impetus to the Extension Society, to outline a plan for missionary work

and to arouse interest in the kind of immigration suitable for our western lands.

"The Catholic Extension Society by its works and projects appeals to the hierarchy, priesthood and laity of the Church, and this Congress will add new life to the organization and place its importance before the American people in such a way that good results must necessarily follow.

"Many children of the faith have drifted away because there was no church to attract them and no priest to encourage them, and scattered communities far from railroads have been neglected. To care for these is the principal object of the work of the Extension Society. To organize Catholic colonies to till our vast fields is another purpose of the Society, and that good will come from work in this direction no one will doubt. What makes for the spread and the glory of religion redounds to the welfare of the state. The Chicago Congress will not fail in its purpose."

Rt. Rev. Paul Schaeuble, O. S. B., Abbot of St. Benedict, La.:

"May our dear Lord extend your good work and bless it a hundredfold.

Rt. Rev. Alberic Dunlea, O. C. R. Abbot of New Melleray, Dubuque, Ia.

"Your work is above all praise and should require no commendation from any one. Our Lord's mandate is enough: 'Go and teach all nations.'"

Rt. Rev. Charles Mohr, O. S. B., Abbot of St. Leo:

"The Congress ought to effect much good; there is so much misrepresentation of the Extension work. All can be overcome by the representatives from all parts of the country getting together and discussing the many serious problems. I am satisfied that the work is a good and noble one, that it is accomplishing much good, and if worthily supported will save thousands of Catholics from becoming castaways. I will attend."

By The Rt. Rev. Thos. F. Cusack, D. D., Auxiliary Bishop of New York:

"I think that the Church Extension Congress will do great good for both Church and nation. It will unite Catholics in a missionary effort which will be far reaching in its effects both home and abroad, and will stimulate every parochial activity. It will draw the attention of Catholics to the missionary opportunities awaiting them among the great mass of unchurched non-Catholic Christians, who still retain religious instincts, but have fallen away from denominational influences. These know nothing of what the Church really teaches, and when her true teaching is presented plainly and without controversy they will be glad to embrace a religion

which can speak authoritatively, as no other can. The nation will be benefited by the solidarity of Catholics which shall result from such a Congress.

"Outside the Church, supernatural faith is declining, and when the day shall come that the sanction of God for law and authority is driven out of men's consciences, then the great bulwark of the nation will be the Catholic Church. Atheists, rationalists, socialists and anarchists can unite to repel a *foreign* invader, but the Catholic Church alone can combat *domestic* foes, such as divorce, race suicide and the destruction of individual rights threatened by socialism. A foreign foe cannot reach the heart of the nation as quickly as can a nation's vices."

By The Very Rev. E. R. Dyer, President St. Mary's Seminary, Baltimore, Md.:

"A great quickening of missionary zeal—this is what I most earnestly hope will be the result of the Missionary Congress. The work of the American Church till within the past few years has been very largely confined to providing adequate religious resources for the vast multitudes which have been thrown upon her care. It was a colossal task, and the Church has succeeded in it fairly well, considering its many great difficulties, and I should probably say, very well indeed. The Church here is not strong and well organized, and in many quarters the feeling has of late grown vigorously that the time has arrived for more intense and systematic missionary efforts. The Congress should make the American Church more conscious of its mission and its opportunities. Great results are to be looked for, as the needs are so great. The country districts, owing to the scarcity of priests and a too rigid adherence to the parochial system, have often been sadly neglected. The Congress cannot fail to point out the great losses incurred, and to promote more intelligent and systematic missionary work in remote and sparsely settled country districts. The attendance at religious services in our large cities is usually so great that we have often overlooked the many careless or fallen-away Catholics—more numerous, probably, than we have estimated; every mission shows how easily many of these are reclaimed to the practice of religion, and the Congress will doubtless direct zeal into these paths.

"The eyes of many will be opened also to the deplorable lack of religious knowledge by many who come to us from other countries, and to their false notions of Church and clergy, and, sometimes, their strange prejudices. Here lies one of our most difficult problems, and we look to the Congress for light and inspiration as to the means of dealing with it. Then there is the unlimited non-Catholic American public, often so friendly to Catholics, but hostile to Catholicism, knowing next to nothing

about our religion, full of misconceptions and misinformations, drifting away from Christ and supernatural religion, yet having a high regard for Christianity and ready to lend an ear to its appeal. Here is a most important matter which the Congress will seriously consider, and it will inspire and help many to reach the hearts of our countrymen, bound to us by such strong and dear ties.

"When I reflect on the great fields of missionary enterprise which this Congress will study and will urge us to cultivate, I am filled with the hope that God will awaken in many generous souls the desire to spend themselves in zeal, self-sacrifice and holiness of life for the moral and spiritual welfare of our countrymen."

By The Rev. Morgan M. Sheedy, LL. D., Altoona, Pa.:

"It is asked, 'What good for Church and nation is hoped for from the coming great Missionary Congress?'

"The answer is found in the character and purpose of the Congress itself. The convening of this first Catholic Missionary Congress in America is, it seems to me, a special inspiration. It is destined to be the most important religious event ever witnessed in the new world, and will undoubtedly begin a new epoch in the history of the Catholic Church in the United States. It will be an assembly of the most eminent men of the clergy and laity for a high and holy purpose. That purpose is to deliberate and decide how best to extend the Kingdom of Christ under the folds of the American flag. It is felt from one end of the country to the other that the time has come to begin a great forward movement that shall be characterized by deep religious fervor and zealous propagandism.

"It is a day of religious unrest and doubt, of materialism and unbelief, of much confusion and anxiety in the religious world. Outside of the pale of Catholicity there is a marked indifference to the teaching and practices of religion. The masses are turning away from the churches and taking up the passing 'isms' of the day. There has been a loosening of the moral bonds that hold society together; socialism and divorce with their attendant evils are growing in our country to an alarming extent. At such a time there is special need of the work and mission of the unchangeable Church. She has a special message for our age and this American people. That message shall be emphasized in the coming Congress, and the thinking people of the country will heed it. It will be a message embodying the saving truths of religion, and the Church and the nation must reap the benefits. 'The word which shall issue from His mouth shall not return unto Him void, but shall do His pleasure, and shall prosper in the things whereto He hath sent it.'

"To sum up, then, the good results from this great Missionary Con-

gress: Those who take part in it will themselves be stirred to greater zeal and service to God and country; those outside the Church will know more of its work and mission—of the message it bears to this nation, which is a message of peace and good will. The Congress will help to do what President Roosevelt in his thanksgiving proclamation, just issued, urges ought to be done. 'Upon our material well-being must be raised the structure of the lofty life of the spirit, if this nation is to properly fulfill its great mission and to accomplish all that we so ardently hope and desire.' That, I take it, is the aim and purpose of the great Missionary Congress, and who can doubt the good results that must come to the Church and nation from its first meeting in Chicago? It will be a great forward movement for God and country, increasing the number of the children of the Church and making for righteousness in public and private life."

By The Rt. Rev. Msgr. J. S. M. Lynch, D. D., LL. D., Utica, N. Y.:

"The chief purpose of the great Missionary Congress, about to open, is not to bring converts into the Church.

"It is rather to emphasize the need of providing increased facilities for the proper care of all Catholics in every nook and corner of our broad land and among the different nationalties that have immigrated to our shores.

"The real richness of the American Catholic Church is not in the millions that profess, but in the hundreds of thousands that practice the faith.

"To change these hundreds of thousands into millions, churches, schools, Catholic societies, and especially priests, must be multiplied.

By The Rt. Rev. M. J. Hoban, D. D., Bishop of Scranton, Pa.:

"In answer to your question, 'What good do you hope for Church and nation from the Missionary Congress?' I would say that I look forward to a general awakening of the American Catholic conscience to our duties to our neglected fellow Catholics, who are now deprived of the facilities of Christian worship, and also to our duties to our non-Catholic fellow-citizens, many of whom, because of their ignorance of what the Catholic Church teaches, look upon her with distrust. The more a Catholic knows about his Church, and the better he puts into practice her teachings, the more ably will he give a reason for the faith that is in him and the more conscientiously will he perform his duties as a citizen.

"The more our non-Catholic American fellow-citizens know about the teachings of the Catholic Church, the less will they distrust her and the

more will they recognize her as a powerful factor in the preservation of our beloved republic.

"The endeavor to realize these hopes will make us all better, as the striving after an ideal must necessarily uplift us to higher and better things."

By Mr. John D. Crimmins, K. C. S. G., New York City:

"The question to answer is, 'What good do you hope for Church and nation from the coming great Catholic Missionary Congress?'

"In the order of the sessions of the Congress papers will be prepared and read covering many fields which the Catholic Church occupies. As it was the first Christian Church, and for centuries the only Christian Church, we may expect to read of its divine origin and purposes. Papers will follow which will sustain the purposes of the Church and of Jesus Christ, its Founder, and His divinity. Then will follow the history of the Church from its early beginnings down to this year of our Lord. The Church will endeavor to prove that she has changed civilization from what may be termed barbarism, as illustrated by the conduct of potentates or governors and the masses in their lives, before Christ's teachings were promulgated, to the humane conditions that were developed from small beginnings, until now the teachings of the Church influence the character and conduct of every civilized nation on the globe under one form or another. The Catholic Church holds that hers is the true form, that she alone is the depository of the truths which God desires shall be spread abroad through her agency.

"The missionary spirit is to be intensified by this Congress to save and bring back many that have been led astray from their early religious teachings. To isolated parts teachers, priests from the Congress, will be sent; they will meet people who have long been deprived of the consolation of attending the Holy Sacrifice of the Mass on account of their isolation. The teachings of the Catholic Church, if fully understood and practiced by her followers, will bring them to a full realization of their duties as men and women, making them ideal citizens of the state."

By The Rt. Rev. P. J. Muldoon, D. D., Bishop of Rockford:

"The Church will be benefited by the fact that those who live in thickly settled and prosperous localities, after hearing of the privations of their less fortunate brethren, will humbly thank God for their daily Mass, frequent confession and the ever-present representative of Jesus Christ, and they will be prompted by the spirit of gratitude which will be, as it were, born anew, to be more fervent in their church work at home and to give

of their abundance to those whose lips are parched and whose hearts are heavy with the struggle for the maintenance of their faith.

"Those of the fold of faith who have long looked over the rolling prairies or ascended the nearby mountain peak to catch a glimpse of the messenger of the Prince of Peace, will hear the joyful sounds issuing from the convention hall, and they will gain new courage and resolve more firmly than ever to love that God who has sent His Anointed One, and they will say from their hearts, 'Truly God loves me, and He has prompted my fellowman to find the ways and means of sending the Anointed One in the person of the priest of Jesus Christ to blêss my marriage, to baptize my children, and to sanctify my members with the healing oil when about to render an account of my stewardship to Him who sent me into this vale of tears.

"Besides the above mentioned reasons, which have been but slightly touched upon, we wish to point to the fact that the greatest of all virtues in a Christian sense, and at the same time the greatest power for drawing men of different stations together—namely, Charity—will be the dominating spirit of this convention.

"The neglected Catholic will thank God that his more favored brother has not forgotten him, but loves him whom he has never seen, and the more prosperous Catholic, who gives of his time and means, will advance in true brotherhood by his act of charity, and both of these conditions will be of great assistance to the minister of God when he undertakes the arduous work of establishing a new center of religion and education.

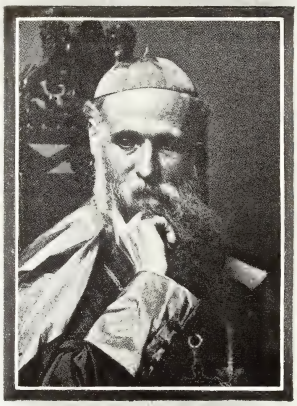
"The beholding of so many eminent prelates and prominent laymen, coming from great distances and giving their time and attention to the amelioration of the spiritual condition of those not so fortunately situated, will cause even those immersed in material things to question themselves about a higher and better life, and this must immeasurably benefit the community as well as the country at large.

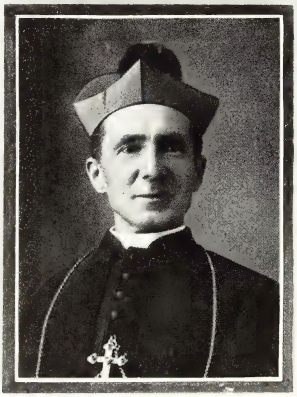
"The object of Church Extension is to erect or assist in erecting churches in poor and sparsely settled districts, and surely no one who has read the history of the past, or who has even slightly considered the influence of religion in the elevation of humanity, can do otherwise than acknowledge that every church will be not only a center from which Christian truths will radiate, but will also be in a certain sense the school and the university for that neighborhood."

NATIONAL BOARD OF OFFICERS AND DIRECTORS, A. O. H.

M. F. Powers, N. D. W. J. Doherty, N. D. Rev. Wm. T. McLaughlin, N. D. P. T. Moran, N. D. C. J. Foy, N. D
Rt. Rev. John P. Carroll, D. D.

Thos. J. Maloney, N. T. Jos. McLaughlin, N. V. P. James J. Regan, N. P. James T. McGinnis, N. Sec





RT. REV. LEO HAID, O.S.B.
Sermon, St. Paul's church, Sunday, Nov. 15, 7:30 P.M.

RT. REV. M. J. HOBAN
Sermon, St. Vincent de Paul church, Sunday, Nov. 15, 7:30 P.M.

PHILIP J. O'DONNELL
Officiates St. Ann's church, Sunday, Nov. 15, 7:30 P.M.

RT. REV. THOMAS HICKEY, D.D.
Officiates St. Clement's church, Sunday, Nov. 15, 7:30 P.M.

BOOK III

CATHOLIC SOCIETIES AND THE CONGRESS

Catholic Fraternal Societies

THE ANCIENT ORDER OF HIBERNIANS.

An ardent love for civil and religious liberty has always characterized the Irish people, and as the race was Christianized without bloodshed they have ever been ardent advocates of religious liberty.

When the penal code was enacted in Ireland to degrade and exterminate the race and root out the Roman Catholic faith from the hearts of the Irish people, that natural instinct of the race that prompted opposition to oppression asserted itself, and the priest who risked his life in the performance of his religious duties, and the layman who sought the consolations of his religion, were naturally drawn more closely together by a mutual bond of sympathy.

Imprisonment, exile or death upon the scaffold were made by law the penalties imposed upon the Catholic priest for celebrating Mass in his native Ireland; and those who attended at the Holy Sacrifice were similarly punished for their temerity in disobeying the law. Naturally the poor peasant became the protector of the priest who risked his life for the spiritual welfare of his fellow man.

A projecting ledge of rock in some remote fastness of the mountain under the expansive canopy of heaven became the altar upon which was celebrated the forbidden Sacrifice; the peasant's keen eye became the sentinel to discover the alien intruder who dared to desecrate this sanctified spot, and the peasant's right arm became the bulwark of the Catholic priest to protect him against the hated emissaries of the government that sought to exterminate the race and eradicate the religion of the people.

As education was prohibited by law no written records of the sufferings and sacrifices of the people exist; but the tradition has been handed down from sire to son that the Irish peasants organized themselves into a society for the protection of the priest in the performance of his religious duties; and the admiration and respect of the persecuted peasants of that period for the Roman Catholic clergy have found an abiding home in the hearts of their descendants of the present generation.

No parliamentary enactment nor religious restrictions could induce the Irish peasant to renounce his faith, and in the furnace of religious persecution he became purified and ennobled and more ardently attached to the ministers of God and the faith of his fathers.

Ireland, the modern Garden of Eden, was designated by God and dedicated by St. Patrick as the enduring nursery of the missionary spirit, the cradle of the heroic defenders of human liberty and the ardent disciples of the Roman Catholic faith. No matter what religious revolutions rolled over the other countries of Europe, suffering Ireland remained ever faithful. In her whole history the Emerald Isle has never aimed the arrow of unbelief or the sword of schism at the heart of the Catholic Church.

Alien laws may extinguish the liberties of the children of the Gael, penalize Catholic worship, persecute the peasant and proscribe the priest, but the Irish heart throbs true to the teachings of St. Patrick.

In this atmosphere of piety purified by persecution and the penal code and amidst such surroundings was organized in the early part of the Eighteenth century that society which today bears the honored name of the Ancient Order of Hibernians.

In after years when alien oppression drove the Irishman from his native land, and a constitution guaranteeing religious liberty induced him to make his habitation under the Star Spangled Banner, the Irish exile brought with him the faith of his fathers, which has flourished in a fruitful field, affording limitless opportunities for the dissemination of Christian principles.

Denied in his native land the religious liberty and political freedom guaranteed under the admirable constitution of this glorious republic, the best blood, and brain, and brawn of Ireland emigrated to the United States of America and brought to this larger field of opportunity the faith, the fortitude and the fidelity that distinguished the race for centuries in their native land.

Here the virtue, the valor, the vitality and the virility of the Irish people combined to nurture the principles and disseminate the teachings of the Roman Catholic Church. Wherever the Irish people settled, the spire of the sacred edifice bore aloft the Christian cross proclaiming to the stranger that the Irish exile had planted the seeds of Christianity on the fertile soil of free America. Soon the parochial school was erected beside the church by the poor man's mite frequently and freely given; and the saintly Sisters, the maiden missionaries of Mother Church, taught the children of the Irish emigrant the beautiful lessons St. Patrick had preached to the pagan Irish centuries before.

As early as 1836 the parent organization in Ireland commissioned their exiled countrymen to organize the Ancient Order of Hibernians in America, which was to be composed of practical Roman Catholics of Irish birth or descent, not affiliated with any secret society whose principles were contrary to the laws of the Catholic Church. It was enjoined upon

the new branch of the organization in America that "you do all that is in your power to aid and protect your Irish sisters from all harm and temptation, as the Irish woman is known for her chastity all over the world. Some of them may differ from you in religion; but, brothers, bear in mind that our good Lord died for all, etc."

With this commission and this injunction the exiles of Erin organized in the State of New York in 1836 the Ancient Order of Hibernians in America. In his new home the Hibernian encountered obstacles, surmounted difficulties and endured hardships. He was the butt of the ridicule of his neighbors; but he endured all and finally conquered and achieved honor, affluence and distinction in his adopted home.

In this new field of usefulness the primary principles of the parent organization were adopted, and Religion, Education and Patriotism became the moving spirits of the Ancient Order of Hibernians in America. Their meeting halls were always open to the Roman Catholic priest, and their pocket books were never closed against appeals for any worthy work of charity. The Catholic clergyman looking for subscriptions to build a church or convent first appealed to them at their division meetings and always found ready response and generous contribution.

In order to enable his family to receive the consolations of his religion the Irish exile gave freely of the fruits of his daily toil to build the sacred edifice in which he may worship God unmolested by alien law. To demonstrate his desire for education and enable his children to secure the advantages denied him in his native land, he pays a double tax to establish and support parochial schools where Christianity may be taught with secular education. And to promote the principles of patriotism he asks that the history of his motherland be taught in the schools that he has established; believing that a knowledge of the history of Ireland, ever faithful to the Catholic Church, will inspire his children to emulate the virtues and propagate the faith of their ancestors.

With Friendship, Unity and Christian Charity as his motto, and Religion, Education and Patriotism the guiding principles permeating and ennobling the activities of his daily life, the Hibernian in America has accomplished wonders and attained distinctions beyond belief, were not his achievements present and permanent realities through this nation demonstrating his religious fervor, his educational progress and his enduring patriotism.

Among the many things accomplished by the Ancient Order of Hibernians and Ladies' Auxiliary during the past twenty years may be mentioned the following set forth in an official statement published in the National Hibernian of December 15, 1908:

"During the past twenty years the Ancient Order of Hibernians and Ladies' Auxiliary have paid out for sick and funeral benefits the grand total of	$7,174,156.00
Charitable donations to churches, schools and orphanages	4,481,146.00

In addition to the above benefits and donations, the Ancient Order of Hibernians has expended the following sums out of its treasuries:

Johnstown, Charleston, Kansas City and Galveston flood and earthquake disasters	$10,000.00
Gaelic League in Ireland—National, State, County and Division donations	15,000.00
San Francisco earthquake sufferers	44,000.00
West of Ireland famine sufferers (1898)	1,000.00
Boer War Ambulance Corps	10,000.00
Endowment of Chair of Celtic Languages at the Catholic University of America	50,000.00
Trinity College Scholarship, Washington, D. C., endowed by the Ladies' Auxiliary	10,000.00
Grosse Isle Monument to fever ship famine victims	5,000.00
Catholic Church Extension Society (estimated)	20,000.00
Estimated outlay for the purchase of Irish histories for parochial schools	10,000.00
Total expended for educational and charitable purposes during the past twenty years	$11,830,302.00

When it is considered that the A. O. H. is not an insurance organization, this record stands unequalled by any other fraternal society in existence, and is a glorious monument to the faith and patriotism of the Irish race in America.

Our Order may not own as many fine buildings or club rooms as other fraternal bodies, but it has by its good deeds won a place in Catholic America that will endure forever."

At the National Convention of the Order held in Indianapolis, in July, 1908, the National President, Mr. Mathew Cummings, in his official report stated:

"The Catholic Church Extension Society is doing great work for God and humanity. I believe that our society should identify itself with that great work, either by erecting a chapel dedicated to our Order, or by the divisions of our Order making a voluntary contribution to the Church Extension Society each year. I believe that is where our charity should be directed in the future, and I strongly recommend to the members of our Order that they give generously to this great Catholic work."

In pursuance of that recommendation of the National President the

Committee on Church Extension recommended to the convention that each division of the Order donate $5.00 per year until the next convention, and the convention unanimously adopted the recommendation. This is the generous feeling manifested towards the Catholic Church Extension Society by the National Convention of the Ancient Order of Hibernians. The Ladies' Auxiliary have manifested a similar generous spirit towards the Church Extension Society and many divisions of the Auxiliary have donated $5.00 and $10.00 each to this society during the past year; and this spirit of generosity among these societies is only in its infancy. With a membership of 200,000 practical Catholics in these two organizations manifesting this generous spirit towards the Catholic Church Extension Society it is impossible to conceive the future possibilities of the progress of the Ancient Order of Hibernians along the lines laid down by the Catholic Church Extension Society.

One word relative to the material composing the Ladies' Auxiliary to the Ancient Order of Hibernians. Feeling that none could help the cause of Hibernianism more than the mothers who mold the character and shape the destinies of the children who are destined to become the Hibernians of the future, the National Convention in 1894 decided to organize the Catholic women of Irish birth and blood into an auxiliary association to aid in disseminating and fostering among the Irish people the spirit of Friendship, Unity and Christian Charity.

With a civilization reaching back for twenty centuries; a sanctification that has been developing since the days of St. Bridget, and a heroic ancestry whose blood was royal before Dane or Saxon set foot upon Irish soil, we have the present dutiful and delightful "Daughters of Erin," famed for virtue, renowned for beauty, for whom Nature never revealed an equal, nor has God made a superior!

Rocked in the cradle of innocence by the chaste daughter of a virtuous wife; nursed on the breast of one who has taken as her model the Virgin Mother of God; reared in peaceful homes and trained in Christian schools where Chastity, Charity and Obedience are the handmaids of her teachers—amid these surroundings have been nurtured those charming helpmates the Hibernians have chosen to aid them in the noble works of religion and charity undertaken by their ancient honored Order.

Thus it may be seen that the Ancient Order of Hibernians from the very inception of the society has been not only a Catholic Church Extension Society, but a Catholic Priest Protective Society; that the protection of the Catholic Priest and the propagation of the Catholic faith have been the primal principles of the Order; and that their past history and achievements have proved that the Catholic Church Extension Society will find in the future no more cordial supporters, ardent assistants, nor gen-

crous contributors to the work of Church Extension than the ever faithful members of the ANCIENT ORDER OF HIBERNIANS and their charming sisters of the LADIES' AUXILIARY. EUGENE F. O'RIORDAN.

THE KNIGHTS OF COLUMBUS AT THE CONGRESS.

By Jerome J. Crowley.

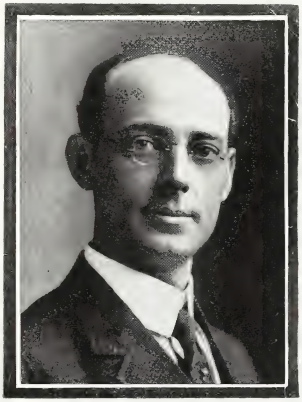
The Knights of Columbus played a conspicuous part in the opening ceremonies of the Congress. Represented by three hundred members of the fourth degree, forming an escort of honor, they led the procession of priests, prelates and noblemen of the Church to the cathedral. Before its portals they halted, forming in long lines, a guarded way for the solemn procession of churchmen.

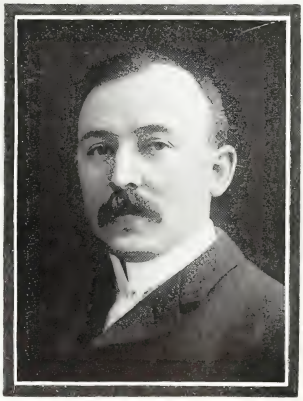
As the visitors passed within their lines, the Knights of Columbus drew their swords and stood at salute. Dignified and military in bearing, the movements of this representative body of the great order added color and charm to the beautiful pageant.

Following the services in the cathedral, the knights, in honor of the Congress, exemplified the fourth degree of the order, welcoming four hundred selected men in the order's uniformed rank. This degree, the highest to which a Knight of Columbus can attain, was especially impressive on this occasion, the presence of several dignitaries of the Church lending unusual interest. William F. Ryan, Master of the Fourth Degree in Illinois, assisted by Henry J. Lynch, Secretary, and John J. Phelan, Jerome J. Crowley, James G. Condon, James Donohoe, Rev. J. Henry Nawn, John Murray and Captain Edward J. White, who constituted the official degree corps, made this degree one that will be long remembered in the history of the organization.

At the conclusion of the rites of the order, the knights marched from the Temple Building, where the work was performed, to the Auditorium Hotel, where was held probably the most noteworthy banquet ever enjoyed by a Catholic body in the west.

The participation of the Knights of Columbus in the opening of the First American Catholic Missionary Congress added a rare enthusiasm to the event. This order has enjoyed a career marked with unusual success. In the few years of its existence it has spread its influence throughout the entire nation and far beyond its borders. Today its force is felt, not alone in every state of the Union, but in the Canadas, within the old City of Mexico, and across the seas in the metropolis of our new possessions. A quarter of a million selected Catholic men now stand



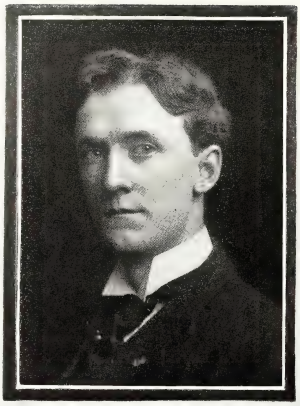


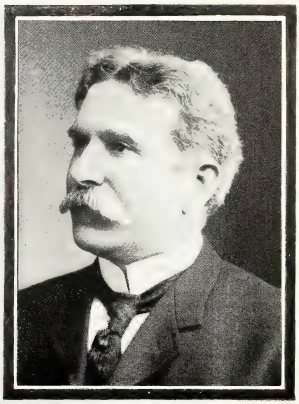
WILLIAM F. RYAN
Master, Fourth Degree, Knights of Columbus, Northern Illinois Jurisdiction.

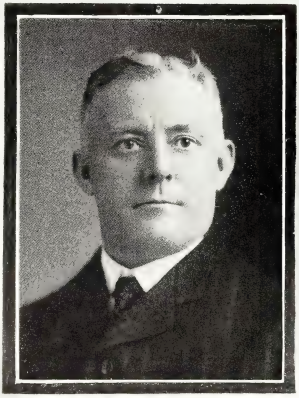
CAPT. EDWARD H. WHITE
Marshall, Fourth Degree, Knights of Columbus, Northern Illinois Jurisdiction.

J. HENRY NAWN
Chaplain, Fourth Degree, Knights of Columbus, Northern Illinois Jurisdiction.

JOHN T. MURRAY
Registrar, Fourth Degree, Knights of Columbus, Northern Illinois Jurisdiction.







JEROME J. CROWLEY
Expounder of the Constitution, Fourth Degree, Knights of Columbus, Nort'n Ill. Jurisdiction.

THOMAS CONLEY
Sentinel, Fourth Degree, Knights of Columbus, Northern Illinois Jurisdiction.

JOHN J. PHELAN
Historian, Fourth Degree, Knights of Columbus, Northern Illinois Jurisdiction.

Photo. Gibson, Sykes & Fowler.

JAMES DONAHOE
Defender of the Faith, Fourth Degree, Knights of Columbus, Northern Illinois Jurisdiction.

within its fold. The enthusiasm of its members and the attractiveness of its ceremonials, together with its widespread reputation as a strong supporting arm of Mother Church, are a few of the reasons for its unprecedented progress. Although still in its infancy, its record, though marred by a few mistakes, has been a record of splendid achievements. In every community where it has been organized it has made its force felt in every uplifting Catholic movement. Nearly all of its councils generously support Catholic education, endowing scholarships in Catholic colleges and awards for proficiency in Christian doctrine and history. It has endowed a chair of secular history in the Catholic University at Washington, and is today considering plans to raise the sum of $500,000 as an endowment for the Catholic University.

In civic affairs the influence of the order has likewise advanced. In the State of Colorado, in response to its demand, October 12th, Columbus Day, has been declared a state holiday. The same action has resulted through the efforts of Knights in Chicago and various other cities, and today a bill is pending in the National Senate and House of Representatives to make this day and date a national holiday in honor of the great discoverer and the Catholic inception of this continent.

The work of the Catholic Church Extension Society has claimed the interest of the Knights of Columbus, and some of its councils have already subscribed for life membership in the society, while others have generously subscribed to the movement.

Its record during the past few years is one of accomplishments, although necessarily much of its energies had to be spent in the upbuilding of its strength within. Its future is filled with illimitable possibilities for good. The foundations of the order are strong, and if it perseveres faithfully it will win splendid victories for the Church.

The scene presented on the occasion of this banquet will never be forgotten by those fortunate enough to witness it. Eight hundred Knights of Columbus, in evening dress, wearing the baldric and sword of the major degree, welcomed the distinguished delegates to the Missionary Congress with hearty acclaim. The days when knights gave themselves unreservedly to the service of their king were recalled when these gallant representatives of present-day Catholic chivalry pledged their love, obedience, and fealty to their guests, noble men of Mother Church. James Maher, State Deputy of the order in Illinois, presided as toastmaster, and his address of welcome to the Knights and their guests opened the program of the evening. Mr. Maher at the conclusion of his remarks introduced the first speaker of the evening, the Chaplain of the order in Illinois, the Right Reverend Peter J. Muldoon, whose appointment as Bishop of Rockford had just been announced.

ADDRESS OF MR. JAMES MAHER.

"Most Reverend Archbishop, Right Reverend Bishops, Reverend Fathers, Gentlemen:

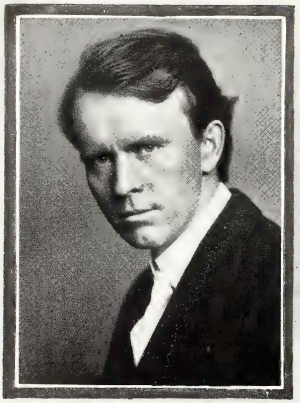
"On behalf of the Order of the Knights of Columbus in the State of Illinois, I desire to thank all our friends here for their presence. Permit me also to take this occasion to congratulate the members of the order on the magnificent showing they made today at the cathedral services.

"We are assembled around this banquet table tonight to bring to a fitting close a day which has marked the advancement and progress of the Order of the Knights of Columbus in the State of Illinois. Nearly every Knight at this board had been invested with the rank which entitles him to wear at his side the symbol of knighthood. The sword which we wear is not likely to be used in the clash of arms in defense of the Church, or to advance the standard of the Cross in hostile and barbarous lands. It is a mere symbol, emblematic, let us hope, of the spirit with which we are inspired to accomplish by our lives and by our acts that which would be impossible by force of arms.

"Our organization, if it is to be successful, if it has a mission, must be successful and perform that mission by making its entire membership better know and understand themselves, their duties to their Creator and their fellow man. Our progress and power for good must be dependent upon how much the individual membership of our order is brought into that higher life where religion and education have their dwelling place.

"The Order of the Knights of Columbus has had a marvelous and wondrous growth numerically, but the power which it shall wield for good is yet to be determined. We have as yet no assurance that the historian may ever record any of our acts as being worthy of being perpetuated, and yet who shall say that it has not been the means of inspiring many individuals with hope and encouragement, self-sacrifice and devotion; of bringing many individuals to a better appreciation of themselves and of causing them to give to life's work the best that is in them. But if we are to live up to our ideals we cannot give ourselves up to the glorification of our pride or the gratification of our vanity. We must by our words, our deeds and our lives prove our worthiness for the high place we presume to occupy. Our badge of knighthood must be something more than a mere symbol. We must be active in the uplifting and betterment of mankind, ever striving for advancement in manly qualities and religious zeal, ever working in obedience and under the guidance of Holy Mother Church. Our aim must be to make our order worthy of the approval and blessings of the Church, to make every Catholic layman worthy of membership in our order. It is peculiarly fitting that our order, which may be

HON. JAMES MAHER
State Deputy of Illinois Knights of Columbus.



MR. THOMAS A. O'SHAUGHNESSY
Paper on the Old Missions.

MR. LEO J. DOYLE
Secretary of the Congress.

REV. EDMUND M. DUNNE, D.D.
Chairman Committee on Tickets,
Secretary of the Congress.

MR. JOSEPH F. KELLEY
Chairman Committee on Official
Guide and Program.

considered an order controlled by laymen, should at this banquet board, on the eve of the great Catholic Congress about to be held in our city, have with us representatives of that great movement led by the clergy for greater Church Extension. Church Extension aims to bring the light of faith and the comfort of religion to all. Our order aims to bring every faithful son of the Church within its ranks. We, in imitation of the Church, work in unity through obedience to supreme authority. Supreme authority in the Church is vested in the Holy Father, to whose name will be offered the first toast of the evening. The speaker to the toast is our beloved Chaplain. I have the honor, the privilege and the pleasure of presenting the Right Reverend Bishop Muldoon."

The greeting given Bishop Muldoon on this the eve of his departure from Chicago proved an ovation. His toast was a delight to his auditors, though all too brief.

BISHOP MULDOON'S ADDRESS.

"There are other speakers on the program whom you have not heard before. I have only a few words to say in response to the toast that has been set opposite my name, and those few words are to waft a message from this assemblage to the Holy Father. It is to tell him that there is no body of men in the United States in whose hearts are deeper sentiments of loyalty, affection and obedience to authority than in the hearts of the Knights of Columbus.

"I have said on other occasions that you stand for that which is best in Catholic manhood, and that which is best in every Catholic heart is obedience to properly constituted authority, and hence, Sir Knights, tonight, whilst giving our love, our affection, our obedience to him, we salute him as the Vicar of Jesus Christ and tell him in our tenderest sentiments that we love him because he speaks as one having authority. We say to him tonight, that as the Father, we kneel before him and ask for his blessing upon all our works and all our undertakings; that as the restorer we, the members of this young society, come to him seeking for some of his strength, some of his love, and for the bringing within our Church of all that is dear to Jesus Christ.

"The Holy Father has expressed time and time again lately his love for America, and we, the members of the Knights of Columbus, wish to say to him, for every pulsation of love that he has given to us we are grateful.

"We trust that from this body there shall never come aught to pain his heart, or aught to cause him to droop his head in shame.

"Holy Father, we ask thy blessing; Vicar of Christ, we love and are obedient to thee, restorer of things in Christ. May thy years be many and may thy victory be great."

Cheers followed the glad tidings of the Holy Father's good will toward the order and the beautiful tribute of love paid to his holiness.

ADDRESS OF THE RT. REV. JOSEPH M. KOUDELKA, D. D.

"The immigration from Bohemia to America began in 1848, when a revolution shocked the foundations of European governments. The first Bohemian immigrants sailed to New Orleans, and from that city up the Mississippi River to the great northwest. A considerable number of Bohemian immigrants settled in St. Louis, others went as far as Minnesota. Wherever the Bohemian immigrant settled his first thought was for a church and school, and though in poverty very often he wished in due time to make any sacrifice to fulfil the desire of his Catholic heart.

"So far as the records show, the first Bohemian church was built in 1854. Had the Bohemian immigrants been accompanied by good, zealous and sacrificing priests, the condition of Bohemians in the United States would be entirely different today.

"Unfortunately there were only a few priests capable of ministering to the spiritual wants of these people. Priests of other nationalities, no matter how willing, how self-sacrificing, were unable to do effective work for these people, for the reason that they could not speak their language. Hundreds in consequence of it left the Church, but the indifference and ruin would have been greater still had not God in His mercy inspired good, zealous priests in Bohemia to leave their native country in order to minister to their countrymen in the United States.

"It is from the efforts of that small, zealous band of Bohemian pioneer priests that we have today so many large and flourishing Bohemian congregations. Among these apostles, in the first rank stands Monsignor Hesong, who by the Bohemians is called lovingly, 'our father.'

"In September, 1865, he came to St. Louis, and at once began to do effective work bringing back to the fold the scattered flock. Behold the beautiful large buildings of St. John Nepomuk's congregation in St. Louis; behold the buildings of St. Prokopius congregation in Chicago; behold the buildings of St. Wenceslaus congregation in Cleveland, and Lourdes congregation in Cleveland, and other places, and be convinced what Bohemians can accomplish when they are led by the good, zealous pastors of souls.

"The tide of Bohemian immigration was between the years 1865 and 1890. Hundreds and thousands, no longer able to bear the burden of poverty in their native land, came to seek a better home in the United States. At this period immigration was directed towards New York and Baltimore, and from these two cities the stream flooded westward, leaving hundreds in the cities of Pittsburgh, Cleveland, Detroit, Chicago, Milwaukee and St. Paul.

"The largest portion of Bohemian immigrants sought the rural districts, engaging in farming. The states where the most Bohemians settled are Illinois, Iowa, Kansas, Minnesota and the Dakotas. Alas! many worthless, unbelieving came with the Bohemian immigrants, and their chief delight was to deny the faith of their fathers and to spread their pernicious doctrines by means of a perverse press. What a terrible havoc did it create among the simple people, especially in large cities! This was a source of great grief to that little band of Bohemian pioneer priests. They decided to establish a newspaper in order to fight this movement, and shortly the first Bohemian newspaper was established here in Chicago, in the year 1867. Unfortunately, circumstances conspired to wreck this enterprise within a year, but this little band of Bohemian pioneer priests were not deterred from making a second and successful attempt in the year 1872. Great and difficult were the sacrifices this little band of pioneer Bohemian priests had to endure in order to secure this undertaking. This paper is published still in St. Louis, and it has preserved the faith to hundreds and thousands of Bohemians. It was the only weapon at our hand to ward off the hostile attacks upon our religion and to preserve that religion in the hearts of our countrymen. The proceeds of that newspaper were used to spread the Kingdom of God, to save our own, to save those who rightly belong to us, and many Bohemian congregations owe their existence to the support secured from the proceeds of that newspaper. Today we have several weeklies, Bohemian weeklies; we have semi-weeklies; we have monthlies, aye, we have a Catholic Bohemian daily newspaper, due to the wonderful first sacrifices of the Bohemian Benedictines of Chicago.

"A new danger appeared in the shape of anti-Catholic secret societies. In order to fight that new difficulty Catholic Central Associations were established for men and women, and today the Catholic Central Associations for men number over fifteen thousand members, and of women, over twelve thousand.

"When I was ordained, in the year 1875, there were only twenty Bohemian priests in the United States to minister to the spiritual wants of that widely scattered flock. The difficulties can be easily understood when I tell you that if I needed in Cleveland a Bohemian priest to help me on special occasions, the nearest one I could find was in Chicago or in St. Louis, and with what poverty we had to contend! The Bohemian immigrants themselves were poor and could do but little for the support of their pastors. My residence, for instance, was a room under the church; for a long time my bed was a mattress lying on the floor; a trunk filled with few books and some clothing was all my furniture. I took my meals now with this family, then with another family, but still I was fortunate

compared with my brother priests living in Kansas and Nebraska, who had to content themselves with beds covered with branches of trees, but this small band of missionaries willingly and gladly bore their sacrifices for their people. Only a few of them are living yet; most of them are gone to their eternal reward, but the spirit of these pioneers of the faith is active and fruitful. Today we have one hundred and twenty Bohemian congregations, with one hundred and sixty priests. We have a college established by the Bohemian Bendictines here in Chicago, so the grain of mustard seed grew up to a large tree. This tree had to endure fearful hardships; many, many branches were torn off and much of the foliage was scattered, but we count in the United States about six hundred thousand Bohemians, and half of them have left the Church in spite of all efforts to save them. They are fallen victims of a depraved press, victims of anti-Catholic secret societies.

"May the spirit of that self-sacrificing band of Bohemian pioneers pour itself forth into the hearts of the younger clergy; a spirit that has given life to so many large and beautiful and flourishing Bohemian congregations."

In introducing the principal speaker of the evening, the toastmaster said:

"We who live here in the United States have gotten into the habit of calling it America—sometimes, I believe, we have almost made it an article of creed, that America does not extend beyond the confines of the United States. That may be true from a political standpoint, but from a Catholic standpoint America extends very far, indeed, beyond the confines of the United States, and in the principles of our Order we know no boundaries between our northern sister Canada and the land we live in. We have here to-night with us from that land a man who stands high in all circles of society, a profound scholar and jurist, an eminent statesman, and Catholic layman of the highest type, who has come here at a great sacrifice to himself, leaving his work for the sole purpose of being with us to-night, being obliged to leave to-night to take up again the burdens of his office.

"It is a great pleasure to me, an honor to me, and I am sure it will be a great pleasure to you and an honor to you as well, to listen to the Chief Justice of the Supreme Court of Canada. I do not present to you this eminent Catholic gentleman, Sir Knights, rather do I present you to him.

ADDRESS OF THE RIGHT HON. SIR CHARLES FITZPATRICK, K. C. M. G.

"My Lords and gentlemen," Sir Charles Fitzpatrick said, "quite naturally I feel honored by your invitation to come here to-night, at the

RT. HON. SIR CHARLES FITZPATRICK, K. C. M. G.
Chief Justice of Canada. Member of the Privy Council of the British Empire; and of the International Court of Arbitration at The Hague. Address at Knights of Columbus banquet, Auditorium, Sunday afternoon, November 15.

REV. F. KIDD, D.D.
Toronto, Canada, Secretary of the Congress.

RT. REV. JOSEPH J. FOX, D.D.
Officiates St. Martin's church, Sunday, Nov. 15, 7:30 P.M.

RT. REV. PHILIP J. GARRIGAN, D.D.
Officiates Visitation church, Sunday, Nov. 15, 7:30 P.M.

RT. REV. NICHOLAS A. GALLAGHER, D.D.
Officiates St. Bernard's church, Sunday, Nov. 15, 7:30 P.M.

same time I must frankly admit to you that I accepted the invitation with some misgiving. I felt then, and I feel in larger measure now, the truth of the saying in the book of Ecclestisticus "that the wisdom of the secret cometh of the opportunity of leisure." And it is one of the many drawbacks of a busy professional life that however great one's interest may be in those questions that affect the spiritual side of our life, however keen one's interest may be, and however strong one's feeling to manifest, to give practical effect to it, the leisure is almost invariably wanting.

"Gentlemen, as I realize that you have within the limits of your great city so many Bishops and Priests and laymen the question that naturally suggested itself to my mind was, Why are there so many gathered here together? Is it for the purpose of promoting some great financial undertaking? Is it for the purpose of solving some difficult political problem? No! We are here to-day in answer to a summons that has been heard throughout the world at different epochs from the days when the Second Isaiah made an appeal to the undying patriotism of the Jewish people, 'Arise, arise, and put on thy strength.' There has been a wonderful awakening in answer to an appeal made by God's prophets, and, may I say, by the voice of God himself.

"We have each one of us here something to perform. Some of us in our homes; some of us in the churches, and some of us even in the busy markets of commerce; and in answer to that summons we have come from the storm beaten shores of the Atlantic; others from the smiling coast of the Pacific and others again from the land of the orange grove, and some from the home of the Canadian Pines. Let me here pause to congratulate the Archbishop of Chicago for having given form and expression to a thought that was within us and for having given us an opportunity to come together in this great city, in this, the year of our Holy Father's Jubilee.

"I said this was a time of great religious awakening. All Christendom seems alive to the necessity of further religious action, but in that great movement of all Christendom what is to be the place of the Roman Catholic Church? I say the place of that church will be in the very front ranks. To that Church was given Christ's Divine admonition expressed in these words, 'Go ye and teach all nations.'

"Also let us remember that there is a heritage of glory connected with the Catholic Missionary movement which put upon us all, priests and laymen, heavy obligations, for there is no part of the habitated globe where men and women of our Church have not given up their lives for the propagation of the Gospel of God, and when I speak of the Roman Catholic Church I do not mean the clergy exclusively. We, the laymen, have also our duties, our responsibilities. We must in the first place live

our lives in the open, in the broad noon-day glare, so that all men may understand that we live for purity and honesty. We must live our lives in such a fashion as to be examples to all good citizenship. We cannot, I admit, hope to compete in the munificence of our gifts with men of other creeds, but it has been given to us to pray the blessing that was extended to the widow's mite, and we can also pray that we may rely on the abundant and right spirit of self-sacrifice which our Missionaries have proved themselves to be possessed of in great store.

"My Lords and gentlemen, I would like to say a word or two about the situation in Canada.

"To many of you, I can realize, America extends from—I was going to say, from the Gulf of Mexico to the North Pole—but it extends even further South; and I quite admit, that Canada is looked upon as a mere portion of territory destined in an all-wise Providence to act as a shield to cut off from your favored land the icy blasts of the North Pole. To many of you, I know, Canada suggests the idea of a country of magnificent distances. Well it is that, as I realize, having started yesterday morning from home and reached here this morning, traveling at the rate of sixty miles an hour, but although Canada may be a country of great distances it is something far more than that. Religiously speaking, let me point out to you the situation in the Province of Quebec, the French Province, from which I come.

"There we have an ideal situation from a Catholic standpoint. We are perfectly equipped in so far as the word perfection applies, humanly speaking, with respect to our schools. With respect to our clergy, we have a magnificent clergy, second to none in the world, zealous, learned and devoted.

In Ontario the conditions are, perhaps, not quite so perfect, though good. But in the West, there our difficulties begin.

From the great lakes to the Rocky Mountains we have a population which has not yet reached a million, not a great many when speaking to a Chicago audience, where I understand you count your population by millions, but let me tell you something about the people of the North West, what they have accomplished.

"During the last year, a population of less than a million produced over one hundred and ten million bushels of wheat, the greater part of which came from Manitoba; they produced forty thousand bushels of barley and two million bushels of oats. The money value of these products is over $250,000,000.00, for a population of less than one million, and in that estimate I take no account of the product of their forests, or their mines of coal, silver, lead and gold.

"Now that population of a million, excluding the English and French

speaking Catholics, is made up to the extent of almost one-fifth of Lithuanians, Galicians and Poles, all Catholics; but Catholics who unfortunately, owing to the conditions that exist there, are without practically any religious assistance whatever. There is our problem. To provide for the necessities of the present, and, moreover, to provide for the necessities of the future.

"I have told you what the North West has produced this year. Let me tell you that there are over three hundred and fifty millions of acres of land in that country, not one tithe of which has been taken up. If we mean to hold our own in that country, if we mean to exercise our legitimate share of things, it is an absolute necessity for us, not only to make provision for the present, but to make provision for the future. Otherwise, the doors of what must eventually be one of the great vineyards of the world will remain locked and barred against Catholics, because Catholics do not go where they cannot get religious comfort and assistance.

"Now there are the problems and you will naturally put to me the question, "What are you doing to meet them?' We are trying to meet them to the best of our ability by imitating the good that you have done by your Catholic Church Extension Society. We have established a branch of that society in Canada and we are endeavoring to carry out within the limits of our country what you have so successfully accomplished here, and I am proud to-night to be able to make this announcement to you that the last addition to our ranks is no less a person than Sir Thos. O'Shaughnessy, President of the Canadian Pacific Railroad Company, which, we claim to be the greatest railway corporation in the world.

"Catholics in Canada, as you are aware, are mostly recruited from the ranks of the French and English speaking population, and I say it here without the slightest fear of contradiction, that the world may be well challenged to point to a nobler or to a purer heroism than that performed by those men who in the long ago left France to explore the St. Lawrence and to settle upon its forests. These are the men who discovered the St. Lawrence and explored the great lakes and forged on through the United States. They were the first men to stand within the shadow of the Rocky Mountains, with the Cross as their only weapon, advancing into the fastnesses of the forests to carry the fruit of the redemption to the redmen. These are the men who inscribed on the rolls the names of La Salle and a score of others. With that modesty that is characteristic of an Irishman, I did not say anything about the important part played by my people, perhaps not so much in Canada as in the United States, and more especially on the other side of the water, but

I feel that I am well within the historical truth when I say that the nations of Europe are indebted to the children of Ireland for having given to them, and on more than one occasion, evidence of being possessed of the highest courage of which the heart of man is capable, that of giving testimony, even unto death for the convictions of the soul. Gentlemen, those who are in doubt about the ability of the Irishman to play successfully the role of missionary, need not take my words because they will be considered lightly, but take the *Monks of the West,* because there you will find how the peaceful Irish monk set forth from the shores of England, and you will there learn something of the old missionary spirit of the Irish. You will find that in the cause of religion they were as good as they were in the defense of any flag they ever undertook to support.

"Gentlemen, I will finish as I began, with thanks for your great hospitality and asking you to join with me in a solemn declaration of our undying attachment to the old faith."

A VOICE FROM THE SOUTH.

By Right Rev. P. J. Donahue, D. D.

"Thirty-two years ago, I believe, I went to the Philadelphia Centennial and at a booth there I saw exhibited for sale some sandal wood mementoes in book covers of Jerusalem, and other knick-knacks from Damascus. I approached the vendor, walked in like a prospective customer, and after having paid my good money I began to try to draw out from him some idea of the country from which he ostensibly came, but he said to me, 'Your reverence, I never saw the place; it is from Limerick I am.'

"Mr. Chairman and gentlemen of the Knights of Columbus, I feel pretty much in the same position this evening as that good honest Irishman felt thirty-two years ago in the City of Brotherly Love. You ask me to emulate a voice from the South. I do not belong to the land of Jefferson or Washington, or of those other great Southern names in history. I am from West Virginia. I do not belong to the solid south, and from all the accounts I hear of the consumption of corn whiskey down in that region, I do not want to belong to the liquid south.

"You know, West Virginia, when we had a little unpleasantness some forty-seven years ago, seceded from the South, and so I consider that your selection as a gentleman to give forth a voice from the South has been most unfortunate.

"Gentlemen, although I disclaimed and seemed to discredit the South, I want to tell you all I love the South; I love the land of Washington, and Jefferson, and Randolph.

"I love the people of the South because of many things: Their warm, hearty hospitality, their quickness to advocate their rights, their generosity and largeness of heart. They resemble so much our Celtic race, embodiment of manhood, not indeed to the exclusion of other nationalities. While we have our faults, and doubtless many of them, still there is something great about the man who is loyal to the Church, who is willing to fight, no matter under whatsoever flag he may be raised, something great, that, like the North and like the South, is tender, and true, and loving, and enduring.

"Gentlemen and Knights of Columbus, although I have come into this room under false pretenses, as it were, I am glad I am here. It is my great honor and pleasure this evening to join you in your felicitations of my classmate, the Right Reverend Peter J. Muldoon, the Auxiliary Bishop of Chicago. I have known him for nearly a quarter of a century and no word that has been uttered in his praise or ever will be, is beyond his mead. I know him to be a true knight in the noblest acceptation of that term. I know him to be, in the words of Tennyson,

> 'And indeed he seems to me
> Scarce other than my own ideal knight.'

"There is another characterization by Tennyson of the true knight—

> 'Who reverenced his conscience as his king;
> Whose glory was redressing human wrong;
> Who spake no slander, no, nor listened to it;
> Who loved one only and who clave to her.'

Which, of course, all cannot measure up to, but I want you gentlemen, you Knights of Columbus, to fulfill them as a protest against the impurity and the licentious scandal with which this country is afflicted. They swore to love one woman only and to cling to her. My Right Reverend friend and I cannot fill that bill of plans and specifications, but you whose vocation it is to fill the position of married men in the world, I appeal to you to-night to stand for all that is just and all that is true and all that is worthy of good, and so shall every man and every knightly knight make himself an extension society for the spread of this idea of purity and moral fealty.

"I wish I could tarry here with you a little longer to dwell upon this idea. I wish I could impress upon you the worth of real, true knightly honesty. I wish I could by burning words, both in my capacity as visitor and minister of your cause, sink deep down in your hearts that sentiment of Sir Galahad, the knightliest and purest knight of all King Arthur's Table. 'The cause of men might then last because my sword is truth.' That is the attitude of a Christian Catholic Knight of Columbus

in these opening years of the Twentieth Century and that is the spirit that I pray God will instill into this Order of two hundred thousand in the United States, in Canada, in the Philippines, and in other parts of the civilized world, by giving them honesty, uprightness and civic pride in all the institutions of these United States.

"I wish I could stay with you longer, to dwell upon the great work of the Catholic Church Extension Society, and to spend what might be the last evening for many of you in company with your Right Reverend Bishop, formerly Auxiliary Bishop of Chicago, now Bishop of Rockford. Let us all pray for him that in the new office in which he is about to assume new responsibilities, that God may give him strength and grace to be such a model Bishop as the first of Rockford, as to give luster to all his successors throughout the centuries."

THE CATHOLIC LAYMAN AND CHURCH EXTENSION.

By Mr. Thomas H. Cannon, High Chief Ranger of the Catholic Order of Foresters.

"During the past week there has been put forth an expression from a man than whom no other is more willingly listened to among our countrymen. I refer to the letter of President Theodore Roosevelt in reply to an inquiry as to the right or possibility of a Catholic man to occupy the most exalted position among our people, the Presidency of the United States.

"You will remember, Sir Knights, that in his reply to his correspondent the President took the sound, common sense view, the broad tolerant American view, that the religious convictions of a presidential candidate were more or less a private affair and should have no consideration in connection with his qualifications for that high office. In the forceful style that characterizes his public utterances the President declared that any man of clean and upright life, honorable in all his dealings with his fellows, and fit by qualification and purpose to do well in that great office, ought to be entitled to the suffrages of his fellow citizens.

"This utterance of the leading American citizen has done and will do great and lasting good to Americans of the Catholic faith. It will go a long way towards removing prejudice and bigotry and in stifling dissensions over creed among our common citizenship.

This declaration of the President is of great importance to the Catholic man. To speed the dawn of that happy day when religious dissension shall be forever buried and replaced by Christian Unity should be a part of the life work of every patriotic Catholic. It is not enough that work in this direction shall be left to Hierarchy and clergy alone.

The layman has his part and should accept the labor and the responsibility.

"We are at the beginning of the greatest movement ever inaugurated on the Western Continent, the work of Church Extension opened to-day in the first Catholic Missionary Congress. Sir Knights of the laity, every man may have his share of the work in this great movement. We cannot all, perhaps, become life benefactors of Church Extension, but we can contribute something from our means in the aid of the cause. We are not all of us so endowed with talents as to be enabled to take part in all the discussions of the Congress, but we can profit by them and broaden and expand ourselves in absorbing the truths and principles which will be enunciated during these meetings and help spread them among all the people. We may not all become missionaries, but we may by the integrity of our daily lives, the example of our Catholic conduct in public and private life, preach a forceful sermon to our neighbor which may help to win him to the true faith. We may help to create a Catholic public opinion by the support of the Catholic press and Catholic literature and strive to see the Catholic cause properly represented in the secular press. We possess the ancient and the true faith.

The free land we live in and the liberty we enjoy are as much, if not more, the heritage derived from our Catholic forefathers as may be boasted by the men of other faiths.

"The story of the Catholic part in American history must be written and promulgated. Your society glorifies the name and memory of the great Columbus, the discoverer, whose mission of discovery must have failed but for the encouragement and support of the Catholic monk and monarch. Following in his train as discoverers were the Catholic Cabots and Vespucci and Verranzo and De Soto and all the rest. And to Canada came Cartier, and Champlain, and Maisonneuve, and the hosts of other intrepid and valiant men, and with them in almost every case the Catholic priest, the missionaries to the natives, many to suffer cruel martyrdom at the hands of the savages. And in the Catholic Colony of Maryland, the Calverts, first in America, proclaimed the doctrine of freedom of conscience and religious toleration.

"Our Catholic patriots were the signers of the immortal Declaration of Independence and our Catholic soldiers fought side by side with Puritan and Cavalier to wrest freedom from tyrant England. And down through the years in every moment of unrest or danger to country the Catholic men and women of the time have taken their part for the preservation of the liberty which we enjoy so plentifully in America.

And this story of achievement, of sacrifice, of martyrdom, must not be forgotten, but must be preserved in history and handed down the

ages. And when new dangers beset our country shall the Catholic American be found wanting? In our social life to-day we are confronted by two great menacing evils, Socialism and Divorce. The Catholic Church has sternly set her face to crush out forever the blight of these two evils and in pulpit, and press, and this Congress will teach and direct her children how best to accomplish their destruction. Here in this crusade the layman will find opportunity to assist by union and co-operation with his spiritual leaders.

"Statesmen of the later day have declared that the Catholic Church in America is a great conservative force, and that to the influence of that Church will be due the preservation of our free institutions. This result will not be accomplished unless the millions of the Catholic laity do their part and by their fidelity to their faith, the rectitude of their lives, their patriotic devotion to their country, show the power and the spirit that is in them.

"Let us, then, without wearing the badge of our religion on our sleeve, be earnest, consistent Catholic Americans, ever taking our share of the labors and responsibilities which fall to us in advancing the Catholic cause, and you, Sir Knights of the Order of Columbus, and of its most exalted degree, remember and ponder well upon the lessons of religion and patriotism delivered to you to-day.

"To your other pledges of charity, unity and brotherly love you have added allegiance to and love of your country. Henceforth, your motto shall be for God and Fatherland. Let it ever be said that not only the laity of the Knights of Columbus, but the laity of the entire Catholic household, may be shining exemplars of that motto and that the land discovered by Columbus, hallowed by the labors of a Marquette, an Allouez, a Joliet and a La Salle; consecrated by the martyrdom of a Jogues and Goupil; freed from tyranny by a Barry, a Carroll, a Pulaski, a La Fayette, Catholics all; preserved as a union by the heroic gallantry of a Mulligan, a Shields, a Meagher and a Sheridan, may claim the devotion of the Catholics of this and generations yet to come."

ADDRESS OF HON. W. P. BREEN.

"It is always an extreme pleasure to step within the confines of this city of magnificent Catholic proclivities. My presence here has been brought about by the fact of the meeting of the Catholic Extension Society, to which I have the honor to be officially connected, and it gives me supreme pleasure to say that the force which has kept and given strength to the great movement is that magnificent priest, that great character, that many-sided practical man, the great Archbishop of the City of Chicago.

"This great movement has brought up in your midst another char-

acter of wonderful attractiveness. Many of you know him, his presence in this city is an honor to you, and the founding of the great Catholic Church Extension Society is an honor to which any great city might be proud.

"Indiana owes so much to the distinguished gentleman who sat here but a moment ago, the Rev. Francis C. Kelley, and to that other, P. L. McArdle, and to my distinguished friend Philip McKenna, and to our never-to-be-forgotten, always cheerful, always hearty, always courteous, Dan Donohue.

"I appreciate the compliment, gentlemen, of being asked to say a word before this courteous audience. I am proud, although it is not my honor to belong to the Fourth Degree, that I was invited to address this magnificent audience, and I hope the Degree for the success of the Knights of Columbus, and that Chicago, having set the pace in the number of the initiated of this body, it will be followed in every city of the land until the Knights of Columbus shall embrace within its membership every man of station, and of character, who is Catholic to the heart."

The next speaker was one of the founders of the Knights of Columbus, endearingly called "Uncle Dan," the Order's National Secretary, Hon. Daniel Colwell. He dwelt eloquently on the growth of the Order for which he has so faithfully labored, and said, in part:

"I am pleased to be in attendance at this magnificent gathering of yours, and I shall always remember is as a dear event in my life. I have traveled this country from one end to the other in the interests of *our* organization from the establishment of the first Council down to my visit in your city on this particular occasion.

"I am standing now a thousand miles from where I stood when I signed the first application for membership in this great Order, and in all my experience, in all these years, I have never yet attended a function that I considered as great in its importance to the Order as this Fourth Degree given this afternoon in the Temple, followed by this splendid banquet in honor of the distinguished members of the Catholic Church Extension Society.

"You men of Illinois should be particularly proud of this occasion, and here, as a National officer, I want to compliment you, Wm. J. Ryan, for the success of this Degree and banquet. I think it is the twenty-first Fourth Degree that I have witnessed, usually followed by an occasion of this kind. I am pleased to admit, and while I am very partial to the great East and its functions, the Knights of the East have got to take off their hats to Chicago.

"With all due respect to all the members here, there is not a man among you that can look upon this occasion as I do. I saw this organ-

ization born where I have lived almost all my life. I have seen the hopes and the ambitions of the organizers realized. I regret exceedingly that so many of my associates in 1882 have dropped by the way. If they could have lived to see the realization of their hopes as I have seen them, they would be willing, as I am, to call it square and say, 'God, you put me here, take me when you please.'

"The first Fourth Degree that I attended was the first one given in the Temple or Lyceum in New York. It was our first experience and we thought it good and subsequent exemplifications proved that it was. It is doing a wonderful amount of good in connection with the general work of the Order, and gentlemen of the Fourth Degree, our Order has a good twenty-five and a half years of clean, healthful and great duties performed, great obligations discharged, millions of money distributed to the families of our brothers, in all that time, with a considerable donation made to the Catholic University at Washington in 1903. This is a record that we may well be proud of, but we have other duties to perform. Our organization is practically committed to the raising of half a million dollars for that great seat of learning in the City of Washington, that institution is of vital importance to every man here. We must and we will raise it.

"Hustlers of the West, take this subject up, it is a worthy one. The flourishing West can give us encouragement. You are more prosperous in the West than we are in the East. We have the old families to contend with, you are to-day building up what in the future years will be the successful families of the West. Let us pull together, let us convince the world that we are not only Catholic in name, but Catholic in aim, purpose and determination. The Order has accomplished great things in the past and its future is filled with possibilities. I love it for its good and hope to die in the confidence of a half million of men that will make up this Order in ten years."

Dr. J. K. Barrett, a distinguished Knight of Winnipeg, Manitoba, was then called upon and responded to the toast, "The Northwest," as follows:

"When I was invited by the Church Extension Society to attend the Congress opened here to-day, I little thought the present surprise was in store for me, and the great honor that I was to receive in being present at a banquet of the Knights of Columbus. In the far West we are trying to introduce that Order. For years I had been trying to become a member of the Knights of Columbus and at last the opportunity presented itself on a visit to California, where my family was sojourning. I there met an old classmate, the Bishop of Los Angeles, the Right Reverend Dr. Conaty. He took me by the hand with a hearty Irish welcome

and introduced me to many of the leading Knights of Columbus. Remarking that I had been trying to become a member of that distinguished Order, he said to Joe Scott, a man held in high esteem by the Knights of Columbus: 'Joe, give me an application blank. I wish to recommend Dr. Barrett for membership in the Society.' I joined the Order there and I remember, at the banquet that followed, promising that the mustard seed sown that day would extend to the far North where I lived.

"I do not wish to say anything to-night that would seem egotistical on my part or to refer to anything that I have done, but I gathered a few Knights from different parts of the United States who were sojourning there, and we organized a Council in Winnipeg. Eight months after that Council was established, we undertook probably the greatest journey that was ever undertaken by a fraternal organization in America. We organized a special train, leaving Winnipeg on the eighth of January, when the temperature was forty below zero, and we proceeded to the city of Calgary and then north to the city of Edmonton. We organized a Council in Edmonton and came back to Calgary and organized a Council there. We were exactly eight days away from home. We traveled something in the neighborhood of three thousand miles and we successfully organized two Councils. Shortly after we established another Council in the city of Regina, the Capitol City of the Province of Saskatchewan, thus completing a chain of Councils extending from Halifax on the Atlantic Coast to Victoria on the Pacific Coast, and I can tell you, gentlemen, without any boasting, that we have as fine a body of Catholic Knights of Columbus in the North as you will find in any part of the world, barring, of course, Chicago.

"We had on our second initiation in Calgary the honor of having a distinguished Knight and his team from Chicago, Mr. Jerome J. Crowley. We were all delighted with the results he accomplished and we hope some day to greet him again in the Northwest.

"Gentlemen, I thank you sincerely for calling upon me this evening and giving me so attentive a hearing, and I can assure you of the greatest return greeting if any of you will honor us by a visit in Winnipeg. We, in Canada, feel we owe a debt of gratitude to the United States because we received from it an Order that I think is destined in the near future to make its mark in the Catholic world. This is the age when the Catholic layman must assert himself and the work he has to do can be successfully accomplished, in my opinion, by the Knights of Columbus and the great Catholic Church Extension Society we are honoring to-night. I can assure you that all the members in the West will envy me when I return and tell them of the honor and distinction I enjoyed here at this great Catholic gathering."

James J. Kennedy, State Deputy of Connecticut, was also presented. His response was brief. In part he said:

"I assure you that it gives me great pleasure to be here to-night on this occasion. It was my particular pleasure to attend one of the first public meetings to organize the Knights of Columbus and I have been a lifelong friend of Bro. Colwell's, an associate of his in all his enterprises. It was my pleasure to take the first Fourth Degree in New York some eight years ago, sharing the honor of bringing this great institution into existence. When the convention was held in our city recently and we met the distinguished representatives that you had sent from the west, the south and the north, I assure you we felt highly honored to think we had some hand in bringing these conditions about.

"I assure you it gives me the greatest pleasure to think I have been a member of the Order for so many years and that I have lived to see it grow so strong."

Hon. Patrick J. Haltigan, head of the Order in the District of Columbia, was the last speaker introduced. His toast, which follows, was thoroughly enjoyed:

"I pried my way in here to-night, having come unannounced, but when I arrived downstairs and sent my card to a worthy member of the Committee, I found a broad, generous hospitality immediately extended and instead of being permitted to pay my way into your great gathering, I was immediately ushered upstairs and seated at the table of the guests. I assure you, my brothers and worthy State Deputy, that I am most heartily grateful for the honor of having been allowed to be present here at this gathering to-night, and not only to be present but to be favored by having a seat at the table of the distinguished visitors.

"I have had the pleasure of knowing your representatives in the National gatherings of our Order, and I can assure you sincerely that I have ever looked to the representatives of the Knights of Columbus from Illinois with the greatest possible respect and admiration. This applies especially to P. L. McArdle and to L. E. Sauter and to Jerome J. Crowley and your distinguished State Deputy, Bro. James Maher, and when at the St. Louis Convention I heard the announcement that the State of Illinois had within the ranks of the organization no less than twenty-five thousand good and true Knights of Columbus, my heart gave a bound of gratitude and I said, 'Thank God for such a splendid record and God bless the Knights of Columbus of Illinois,' but, gentlemen, as I gaze into the faces of the assembled brothers here to-night I am reminded of an incident which occurred over in the cradle of the Irish race, wherein an Irishman, a German and an Englishman were out in a boat on the Lakes of Killarney and the Englishman asked the German

jestingly to what nationality he would prefer to belong if he were not a German. The German said: 'Vell, considering the greatness of the British Empire and its glorious record in the conquest of many nations, I would very likely desire to be an Englishman, if I were not a German.' And then, turning to the Englishman, the German said, 'And to what nationality would you like to belong if you were not an Englishman?' and the Englishman said: 'Well, doncherknow, considering the greatness of the German Empire, and all it has done for the civilization of the world, and the great leaders of mankind Germany has produced, if I were not an Englishman, I would prefer to be a German.' And then, of course, their curiosity ran high, and both of them turned to the Irishman and said: 'Well, Pat, if you were not an Irishman, what nationality would you prefer to belong to?' and Pat hesitated for a moment and scratched his head, and said: 'Well, gentlemen, if I was not an Irishman I would be ashamed of myself.' And so, gentlemen and brothers, if I were not a Knight of Columbus, and a Fourth Degree member at that, and be present at this gathering to-night, I would feel inclined to be ashamed of myself. It is no wonder when Chicago can produce such a magnificent assembly of the Knights of Columbus, that this city should be chosen as the place where the Congress of the Church Extension movement, to which I have the honor to be a delegate, should be held. They have chosen the right place to begin this movement of Church Extension.

"Gentlemen, let me express the hope that the spirit of unity and brotherly love may ever emulate and inspire us and that we may go forward in the great work of the unification of the Catholic people of America, the interests of one being the concern of all, and that we may go on with the good work, as Bro. Colwell said, until our organization has a membership of one million instead of half that number, and then we can truly say that the Knights of Columbus, as the great exemplars of Catholic manhood in this nation, will stand in all their strength, in all their beauty, in all their power, in all their energy, for the advancement of our people and the glory and honor of God."

THE MIGHTY WORK OF GERMAN CATHOLICS.

To recite the work done in our country by the German Catholic immigrant and his descendants would require the labor of a historian, who must wade through the history of our dioceses during the past century. Yet it is fitting that this people be mentioned in the report of "The First American Catholic Missionary Congress," because they have done a mighty work in the interest of our Church. To me it is clear that our Church from hence onward will play an

important part in preserving the welfare and safety of our country and its inhabitants. The days when a Catholic event was mentioned in the secular press as a curiosity is gone. With the great material progress of the American people there has kept step a marked intellectual advancement, which lifted districts and communities from their narrow surroundings, so that in the bright light of knowledge, bigotry is gradually decreasing. That it will all pass is not among the probabilities, for there will always be men who are blind and some who have eyes yet refuse to see. A country like ours which was broad enough and grand enough to put a chrism of forgetfulness on the scars made in the greatest civil war in history, within a generation after the termination of this bitter fraternal combat; a nation noble enough to return the battle flags captured on many a hard-fought field of battle, and generous enough to clasp the hand on decoration day over the graves of those who wore the blue and those who wore the grey—such a people must be big enough to grasp and understand that there is no room within its boundaries for bigotry and intolerance. Hence all public affairs are of, at least, passing interest to every citizen be he Christian or not. So it is self-evident that this great congress is an event which will figure in the annals of our day when in years far away some historian will write them, long after those, who so diligently labored to bring the Congress to fruition, shall have passed away.

In the field of organization the Germans were pioneers, as witness the first federation of Catholic societies in America, "The Central Verein."

At a convention, the late Henry J. Spaunhurst of St. Louis, for many years President of the Central Verein, one time said:

"As near as I can learn the first German Mutual Society (of Catholics) was the St. George's Society of New York, organized in 1842, in St. Nicholas parish, on Second Street. St. Joseph's Benevolent Society was organized by Rev. Rumpler, C. SS. R., in New York City. These two subsequently united. Covington, Ky., also had a benevolent society, St. Bernard's Society. which was probably older than St. Joseph's Benevolent Society. Other early societies, St. Pius of St. Mary's parish, Milwaukee (1854); St. Louis, of St. Louis (Nov. 13, 1847); St. Boniface, Quincy, Ill. (1847); St. John's. of Allegheny, Pa. (Jan. 1, 1848); St. Philomena, of Pittsburg (Jan. 1, 1849). Within the next few years we find societies in Baltimore, Buffalo, Cincinnati and Rochester. Chicago's oldest society is the St. Michael Benevolent Society (1858), In many instances the organizing of a society prepared the way for the parish. April 17

1854, St. Peter's and St. Joseph's Societies, of Rochester. arranged a celebration in honor of Rev. P. Leimgruber, C. SS. R., who had been transferred from the "Flower City" to Pittsburg. The societies from Buffalo were represented at this celebration, which developed into a fraternal festival. Several of the speakers, notably Father Breska, C. SS. R., and Father Krautbauer (afterwards bishop of Green Bay), emphasized the need of a closer union of all Catholic societies, eliciting great applause. On their journey home the representativs from the five societies in Buffalo, discussed the celebration and Mr. Michael Huebsch of St. Alphonsus' Society, suggested that it was possible to organize a union or federation, if not of the country, then at least of the diocese. This proposition caught fire and every man in the party became an enthusiast, so that a few days thereafter they submitted a plan of organization to the late Bishop Timon for his approbation. When apprised of the motives and aims he immediately gave his approbation. Owing to the then prevailing intense feeling against Catholics, he cautioned them to be prudent (lest their opponents should find occasion to characterize the undertaking as a political scheme devised by the clergy), saying, 'As this is a matter for laymen, let it not appear that any clergyman has a hand in it.'"—Joseph Matt, History of the Central Verein.

Nevertheless in later years to the great astonishment of its members the Central Verein was charged with being organized without any sanction or approbation of ecclesiastical authority. With Bishop Timon's consent the president of the Buffalo societies (except St. Ludwig's) assembled in St. Alphonsus' hall on the feast of St. Michael, September 29, 1854, and issued a call to all German Catholic societies in the land to join a proposed union, and as a result representatives from seventeen societies from St. Louis, Rochester, Buffalo, Washington, D. C., Allegheny, Birmingham, Pa., Pittsburg and Baltimore assembled on Easter Monday, April 15, 1855, in St. Alphonsus' hall, Baltimore, and organized the Central Verein, by placing it under the protection of the Holy Family and choosing as its universal salutation, "Praised be Jesus, Mary and Joseph." At its inception its object was to foster and strengthen Catholic conviction, religious education, to render material aid to each other and to preserve the German language. From that day to this, each annual convention opened with solemn church services accompanied with public demonstrations and festal celebrations to enhance thereby the respect due to Catholics and to strengthen their influence.

The first general undertaking of note was inaugurated at the eighth convention in Cincinnati, May, 1863, when Reverend Dr. Salz-

mann made the Central Verein the sponsor of the Seminary and Teacher's College at St. Francis, and his remarks some years later in a convention in Chicago (1869), were full of meaning, when he said, "I desired to give you the honor and merit to assist in erecting such an institution, thereby erecting a monument to yourselves in this country, so that in after years your children can not say, 'you occupied yourself with banners and flags and the blare of bands and pompous demonstrations, yet failed to give life to a single spiritual work.' This is what I wanted to bring home to you." These words did go home, they fell on fruitful ground and we have not forgotten them. In one field the Central Verein influence and aid was preeminent, and we consider it the brightest chapter in the history of our endeavor to preserve the faith, and that is the parochial school. Whenever the German settler had provided a roof for himself and his folk, he began the erection of a church and school. To him school and church were inseparable. Membership in the Central Verein demanded loyalty to his pastor and bishop and not alone support of the parochial school, but compulsory attendance therein of his children and wards.

Then came the thirteenth convention, held in New York, in 1868, with 91 delegates, representing 180 societies, made memorable because Pope Pius IX greeted the meeting with a letter conveying his pleasure and consolation at the Catholic spirit exhibited by the Central Verein. wishing success and the ever copious assistance of divine grace and sending his apostolic benediction. The fourteenth convention at Chicago in 1869, seated 167 delegates, representing 205 societies.

Another work of note, the erection of the Leo House for immigrants in New York, had its inception at the thirty-second convention held in Chicago, in 1887. This important and needed work owes its existence and maintainance to the Central Verein and the help of the Deutscher Priester Verein. At this convention the organization of state federations was first broached and at once acted on. Today there are healthy, active state leagues in Wisconsin, Illinois, Michigan. Missouri, Minnesota, Iowa, Pennsylvania, New York, Indiana, Ohio, Kentucky, California, Connecticut, Arkansas, Kansas, New Jersey and Texas, comprising 1,173 societies and 102,151 members. (The total membership of the Central Verein today is 108,561.)

Another is the support and aid given the American Federation of Catholic Societies. When the Federation was launched there was an apparent danger that it might not succeed (thank God the danger was only apparent, for the Federation is built on broad foun-

dations and is here to stay), and therefore the Central Verein reorganized, changing from a federation of local societies to a federation of state federations and local societies in such states where conditions prevent the forming of a state league. Thus we are organized in the state and the state federations in the Central Verein for unity of action and interest and all, through the Central Verein, a loyal part and parcel of the American Federation of Catholic Societies.

The papal college "Josephinum," at Columbus, Ohio, is a monument to German charity. The St. Raphael's Home for Emigrants in Galveston, and the well kept orphan homes and hospitals throughout the land can tell of the Central Verein's influence and its intelligent and persistent campaign carried on against socialism for years past has kept many from accepting its doctrines. When the Catholic Church Extension Society was launched the Central Verein gave it a hearty welcome and is actively making propaganda for it. Today, no doubt, its members are pleased to greet the newest movement for the advancement of the church in America, the Missionary Congress, where the layman shall be a part in the work which will bring God's blessing to his home and his country.

Perhaps, even though I have no statistics at hand to show in cold dollars and cents the exact sum expended by the Central Verein in missionary and charitable work, the foregoing meager statement may probably serve to show that if the Central Verein seems to be "ultra conservative;" in its ranks one can find a true Christian atmosphere (which as a matter of course is charitable and benevolent) and a definite aim for its efforts—things that are not always covered by a pompous name and modern methods.

The Central Verein with 53 years of active work, the oldest layman's united effort for charity and church, is vigorous and with God's blessing undertaking new work to meet conditions as they are and may say with the poet Frederick William Weber:

"Hab frischen Muth,
Du deutsches Blut!
Auf Gott vertrau'
Und um dich hau'."

M. F. Girten.

THE APOSTOLIC DELEGATE'S VISIT TO THE POLES.

An impressive lesson of loyalty to the Church and love and gratitude to the Holy Father was given to all Catholics and non-Catholics during

the First American Catholic Congress by the Polish-American people of Chicago, when on Tuesday evening, November 17, the Most Reverend Diomede Falconio, the Apostolic Delegate, made a special visit to the St. Stanislaus Kostka Church, Noble and Ingraham streets, the congregation and parochial school of which are the largest in the United States.

All familiar with Catholic Church festivals know that in the Catholic churches of Polish-speaking congregations the Polish-Americans always do things well, but on the occasion of the visit of the representative of the Holy Father they not only did themselves justice, but surpassed any similar demonstration ever held in Chicago, and made that visit one of the principal events of the Catholic Congress. The distinguished prelate who, as the representative of the Roman Pontiff, was greeted by a throng of people which was greater even than that which had attended the sessions of the Congress itself, was most agreeably surprised, especially in view of the fact that he knew the demonstration to be a spontaneous outburst of love, loyalty and gratitude on the part of the Polish-Americans without weeks of preparation.

There had been three great events at the St. Stanislaus Church during the year 1908, and the visit of the Apostolic Delegate, which was the last one, was also the crowning one. The visit of Vice-President Fairbanks to St. Stanislaus Church upon the dedication of the largest parochial school in the United States was a great event for all the Polish-Americans, in that it was the first visit of so distinguished a secular dignitary in this country to Polish festivities and institutions. It was a personal tribute to the Rev. Francis Gordon, the pastor, and an approval for the good work in the parochial school, where 4,500 children are taught daily.

The festive demonstration held at St. Stanislaus in honor of Rt. Rev. Paul Peter Rhode on the evening of the day of his consecration as Auxiliary Bishop of Archbishop Quigley presented a picture of unbounded joy of Polish-Americans, because their prayers to have one of their own people elevated to the dignity of the episcopate in this country had been realized. They greeted Bishop Rhode, and with him Archbishop Quigley, with an enthusiasm and love that will never be forgotten in Chicago.

But the pent up gratitude for the kindness of the Holy Father towards the Polish-speaking people in this country and throughout the world, and its special manifestation in the elevation of Bishop Rhode, made the visit of the Papal Delegate to St. Stanislaus Church the occasion for their outward expression of their inward feelings.

The distinguished visitor was due to appear at the rectory of St. Stanislaus Church at 7:30 p. m., but for two hours before that time St. Stanislaus Church, the sidewalks around the church property, the spacious school yard and Bradley, Noble and Ingraham streets thronged with

people. At 6:30 p. m. the church, the school yard, the streets flanking the church grounds of St. Stanislaus parish were illuminated with some 3,000 incandescent lights, hung in festoons, especially for the occasion.

The Rev. Francis Gordon, C. R., pastor of the church, was visiting the Holy Land at that time and was not in Chicago. His place was taken by the Rev. Stanislaus Siatka, C. R., the acting pastor, who arranged the demonstration in co-operation with the laymen's parochial committee and the Kosciuszko Citizens' Club. The parish is in charge of the Resurrectionist Congregation of Priests, and is the oldest as well as the largest Polish-speaking parish in Chicago, having been brought to its scope and greatness by the late Rev. Vincent Barzynski, the Very Rev. John Kasprzyski, now General of the Resurrectionist Congregation at Rome, and the Rev. Francis Gordon, C. R., the present pastor.

The final arrangements for the reception of the Papal Delegate were not made until Saturday, November 14th, the day of the arrival of His Excellency. On that day Father Siatka, the acting pastor, and Anthony Czarnecki, spokesman for the Polish-American laymen, called on the delegate at the archiepiscopal residence in North avenue and North State streets.

"I will come for the solemn vespers, which I would prefer to have some one else celebrate; then I will impart the blessing of the Holy Father to the people, and then Benediction of the Blessed Sacrament," said Archbishop Falconio to his visitors when asked about his plans. In response to further questions, Archbishop Falconio indicated that he would be pleased to meet the school children, would break bread at a simple repast with the priests at the parish rectory, or other small place, but that he would not speak in the church and that he would not enjoy an elaborate public banquet.

Pursuant to the appointment made on this occasion, Father Siatka and Anthony Czarnecki on Tuesday evening called for the papal delegate to escort him from the residence of Archbishop Quigley to the St. Stanislaus Church.

Archbishop Quigley, owing to an important meeting of the Board of Governors of the Catholic Church Extension Society and the Congress on the same evening, was unable to go with Archbishop Falconio to St. Stanislaus Church. The Rev. August Mueller, D. D., secretary of Archbishop Quigley, accompanied the papal delegate, and in a modern Studebaker automobile, with the Polish priest and layman, the party was taken to the scene of the brilliant demonstration.

Within three blocks of the church, at West North avenue and Noble street, the Polish Citizens' Cavalry, headed by John Czekalla, John Kondziorski and Albert Grabarski, in uniform, with drawn swords, on prancing

horses, met the distinguished guest and his escorts and formed a mounted cordon around him.

"The poor horses! how difficult for them it is to remain quiet with this automobile making the noise!" said Archbishop Falconio kindly in commenting to the others in the automobile with him.

The view of the electric lights was obscured by the elevated railroad structure at Noble and Blanche streets, so that the reflection of the lights, reddening the heavens, seemed like the sign of some conflagration.

"What is that blaze ahead of us?" asked the prelate in anxiety.

"That is the reflection of the outward display of the religious zeal of the Polish people," replied Father Siatka.

At West Blackhawk street, one block away from the church, Archbishop Falconio and his party were met by an expectant multitude of people who had congregated there, crowding the streets, blocking all traffic, and waiting for the arrival of their distinguished and much beloved guest.

With bare heads men stood and bowed as the Apostolic Delegate blessed them on his way. Some knelt in the street, some cried with joy. All were happy.

The blaze of the electric lights made the vicinity of the church appear like day. From the rectory, where Archbishop Falconio was escorted, and where he vested in his episcopal robes to the church, a solid mass of men, wearing badges of various societies, with flags and banners, formed an aisle through which His Excellency, with the Bishops, priests and laymen, walked to the church.

At the rectory Bishop Rhode and Bishop Schwebach, of LaCrosse, with one hundred priests from various parishes throughout the city, greeted His Excellency, Archbishop Falconio. The representative of the Holy Father won the hearts of all by his kindness and his truly democratic way of meeting the ovation given to him.

In his episcopal pontifical garments, with all the signs of his exalted office, with the gray color disclosing the Franciscan order membership of the prelate in evidence, the Delegate of the Pope walked to the church, bestowing benediction to the thousands assembled in the streets. Uniformed Knights of St. Martin and other military organizations of the parish formed the guard of honor. The parish committee and officials of the various societies in the parish marched in the procession. The ringing of the church bells, the intonation of the organ, heard from the church, the waving of flags by men, women and children from windows, doorways and roofs, and the music of a military band, proclaiming the entrance into the St. Stanislaus Church for the first time in its history of the representative of the Holy Father, was truly heart stirring. The homes of many

residents in the vinicity of the church were decorated in Papal, American and Polish flags.

It was an occasion most memorable, and one which moistened the eyes of many with tears in the vast throug. "God bless you!" "Long live the Pope!" and other exclamations greeted the papal delegate from the crowd outside of the church.

Up the center aisle of the church, which was crowded to the very limit, the procession, with Archbishop Falconio as the principal figure, moved to the main altar. People stood in the aisles and on benches in the main auditorium, around the side altars, in the gallery, in the choir loft and wherever they could get a foothold. All bowed their heads and knelt in reverence as the distinguished prelate bestowed his blessing during the procession.

Seated upon the episcopal throne especially provided for him, Archbishop Falconio was present during the solemn vespers, which were celebrated by the Rev. John Kosinski, C. R., rector of the St. Stanislaus College. Acting as chaplains of honor to the prelate were the Very Rev. Fudzinski, provincial of the Order of St. Francis in Buffalo, N. Y., and the Rev. J. Obyrtacz, C. R., pastor of St. Stanislaus Church of Cragin, Ill. Assisting the celebrant of the vespers were the Rev. J. Burzynski, C. R., as deacon; the Rev. S. Tarasik, C. R., as subdeacon; the Rev. A. Bocian, C. R., as master of ceremonies.

The Rev. Wojcik, of Buffalo, N. Y., and the Rev. Anthony Evers, of St. Boniface's Church of Chicago, were deacons of honor to Bishop Rhode, and the Rev. Casimir Sztuczko, C. S. C., of the Holy Trinity Church of Chicago, and the Rev. John Kruszynski, C. R., were deacons of honor to Bishop Schwebach.

The singing of Gregorian vespers by a male choir of 200 voices directed by Prof. Andrew J. Kwasigroch was the most beautiful ever heard in the church.

When at the conclusion of the vespers the time came for the bestowal of the apostolic benediction Archbishop Falconio stepped before the altar and before proceeding with the benediction addressed the vast throng of people in a most earnest, eloquent and impressive manner which left an indelible impression upon the minds and hearts of those within the range of his voice.

It was the vast throug of people praying fervently with joyous faces upon which the Archbishop gazed as he sat upon the throne that influenced him to change his original plan and determination not to speak in church and evoked from him words of comfort, of hope and of true light to the people.

"My heart rejoices at the sight of so many children of Poland united

in loyalty, love and faith for the Catholic Church and to the Holy Father," said Archbishop Falconio in the course of his sermon. "It has been recognized throughout the world that the Polish people are always faithful to their God and to their Church. It is the duty of the Polish people who have come to this country to so conduct themselves that this may continue always to be home. You have done great work here in this country and with the aid of Almighty God you are destined to still greater work. The Holy Father is deeply interested in the Polish people wherever they may be scattered in the countries of the world. He sends you his apostolic blessing and is solicitous for your welfare, like a true father."

After concluding his sermon Archbishop Falconio bestowed the pontifical benediction and gave Benediction of the Blessed Sacrament. The solemn service closed with the singing by all present of the national anthem of the Polish people, "God Save Poland."

Following the services Archbishop Falconio, the Prelates and Priests went from the sanctuary to the sacristy. There the distinguished Prelate was divested of the episcopal robes and clothed in his usual dress, after which, headed by the same procession which led him into the church, the prelate came through the sanctuary down the center aisle to the main entrance. There he paused to give benediction to thousands of people who knelt in the street and then proceeded along Noble street to the auditorium of the St. Stanislaus parochial school, where school children in gala attire and representatives of various Polish American organizations awaited to greet and meet him.

A chorus of five hundred children sang out the welcome to the Prelate as he entered the hall and, surrounded by Priests and a laymen's escort, made his way to the platform.

Just as the Papal Delegate took his seat there was an unexpected occurrence which, while it threatened at first to mar the occasion, was passed by with many convinced that it had some symbolical meaning. It was a sudden extinguishing of all the electric lights in the hall, in the streets and in the church. Ordinarily the failure of the light to reappear would cause uneasiness and at times a panic, but in spite of the fact that the hall was crowded there was not even a murmur. When the electric lights failed to reappear, other light was sought.

"Light some candles," quietly directed the Prelate. And sure enough members of the young women's and girls' sodality had brought the candles which they held in church with them and complied at once with Archbishop Falconio's directions and produced them.

"The scene brings back thoughts of years ago," said the Prelate to Father Siatka, who stood at his side. "It is like the days of prayer in the catacombs.

"It symbolized, your Grace, that whenever by some freak of nature or persecution, or other means, the light of faith is sought to be extinguished by enemies of religion and Holy Mother Church, there reappears among the people the light of ancient faith—where the burning tapers and candles take the place of daylight—which in the end is again followed by the brilliant light of the faith in its full splendor," said one of the layman addressing the Prelate. "The faith in Poland and among the Polish people will never die."

Instead of seating himself on the special episcopal chair in readiness for him, Archbishop Falconio stood at the edge of the platform, greeting personally several hundred men and women, representing some 300 organizations of Polish people, passing in procession before him. On each side of him were priests. Bishop Rhode was on his right and Bishop Schwebach on his left.

When the reception part of the programme was over Father Siatka, the acting pastor, on behalf of the parish, on behalf of the Resurrectionist Congregation of Priests, and on behalf of the Polish-Americans of Chicago, extended a hearty welcome to the Prelate upon his first episcopal visit to a Polish parish in Chicago. A programme by the school children then followed.

Waving papal flags, the children sang in honor of the visitor, presented him with a bouquet of fresh flowers and gave some readings.

At the conclusion of the programme Archbishop Falconio addressed those present with an able plea for education and hearty praise for the parochial schools.

"It is indeed a joyous sight to look at your great school and to know that 4,500 children daily attend it and daily receive true education which enables them to love and serve God and to be better citizens of this country," said Archbishop Falconio. "The people of this parish can indeed be proud of their school in which religion is the guide in the training of their children. Your children speak the English language as purely as if they were of the English tongued peoples, and then, too, your own Polish language, your melodies and your old customs, are not forgotten here. May you progress in all your laudable undertakings and may God's blessings be with you." The apostolic delegate then administered the blessing of the Holy Father and then with the singing of "God Save Poland" the public reception was closed.

Escorted by Bishop Rhode, Bishop Schwebach, Father Siatka and some thirty priests, with John B. Wleklinski, Joseph Niemiec and Anthony Czarnecki of the laity, Archbishop Falconio went to the school parlor, where a luncheon was served. Father Siatka acted as host. Brothers of the Resurrectionist Congregation waited on the tables. Archbishop

Falconio sat at the center table with Bishop Rhode, Bishop Schwebach, the Rev. Casimir Sztuczko and the Rev. John Kosinski, C. R., surrounding him. Just as the Prelate and those at the luncheon sat down to eat the electric lights in all their splendor blazed forth again. Priests from the various religious orders in Chicago and several out of town priests were present at the demonstration. Among those from out of town present were Rev. Wojoik of Buffalo, Rev. Schoiter of Leavenworth, Kansas; Rev. J. Warning, of San Antonio, Texas; Rev. B. Goral, of Milwaukee; Rev. Frank Kowalewski, of Kankakee; Rev. Felix Seroczynski, of Whiting; Very Rev. Fudzinski, of Buffalo, New York.

At 10:30 p. m. the papal delegate said good-bye to St. Stanislaus parish and, accompanied by Father Mueller, Father O'Brien of the Catholic Church Extension Society, Father Siatka and Mr. Czarnecki, went back to the archiepiscopal residence.

ASSOCIATION OF BELGIAN AND HOLLAND PRIESTS.

The Association of Belgian and Holland Priests held its initial meeting at the Palmer House, Chicago, Ill., June 4th, 1907, under the name of "Priesterhood." The idea of grouping the priests of these nationalities originated with Rev. Charles L. Steur, pastor of the Belgian Church, Mishawaka, Ind., who in May, 1907, made a public appeal to the priests in charge of Belgian or Holland congregations. Eight responded to the appeal and four, unavoidably detained, sent their adhesion. The broad lines of action were discussed, and it was decided to direct prospective emigrants to localities in which they would find priests of their own nationalities, and to provide the services of such priests wherever Belgians and Hollanders were in need of them. It was further decided to publish an annual guide book for the use of emigrants and for those interested in them.

Rev. G. Geerts, from Detroit, Mich., was elected Honorary President; Rev. P. Libert, from Rochester, N. Y., was elected President; Rev. Chas. L. Steur, from Mishawaka, Ind., was elected Secretary. Rev. A. De Poorter, of Atkinson, Ill., was elected Treasurer. Much credit is due to these reverend gentlemen for their earnest efforts, and especially for the valuable information gathered in the first guide book.

The second annual meeting of the Association took place in Chicago, Ill., at the Great Northern Hotel. The following circular was sent to all the members of the Association:

"Dear Reverend Father:

"The second annual meeting of the Association of the Belgian and Holland Priests took place at the Great Northern Hotel, Chicago, Ill.,

November 18th, and was attended by twenty-two members. The purpose of the Association is twofold: First, to minister to the spiritual needs of our neglected Catholic countrymen; second, to induce Belgians and Hollanders bound to immigrate to select places where they will find priests of their own nationality.

"The points at issue were discussed with genuine enthusiasm, and the members present, imbued with the missionary spirit which prevailed during the sessions of the Catholic Missionary Congress, pledged themselves to further the spiritual needs of thousands of Belgians and Hollanders scattered throughout the United States. To put this zeal into practical operation we suggest the formation of a Missionary Band, whose members will volunteer their services, whenever and wherever required. If you desire to become a member of this Missionary Band, kindly inform the Secretary, who will later publish the list for the benefit of the priests wishing to call on them. Since the aims and purposes of the Association are in line with those followed by the Church Extension Society, it was decided that the officers apply for affiliation with that society. On November 19th the President and Secretary called on Very Rev. Francis Kelley, D. D., LL. D., who gave them a most cordial welcome, assured them of his unrestricted support, and announced to them that hereafter the Association would be known as the Belgian and Holland Section of the Extension, and still remain under the distinct management of its own officers. Moreover, Father Kelley suggested that a report of the Association, covering about ten pages, should be inserted in the Official Report of the First Catholic Congress.

"Considering that the guidance and co-operation of our superiors are the safest means to obtain for our countrymen the spiritual aid they are entitled to, we have appointed, with their previous consent, the six Belgian and Holland Bishops in the United States Honorary Presidents of the Association.

"The second aim of the Association is to inform prospective immigrants of the cities and towns where they will find Belgian and Holland parishes already established. To further this end a book will be printed in the Flemish and Holland languages, similar to the one published last year, containing valuable information relative to immigration, and containing, if possible, a description of all Belgian and Holland parishes in the United States. This book will be distributed in Belgium and Holland.

"Heretofore the Association was known as 'Priesterhood,' and business was transacted in our mother language. It has been decided to substitute the name of 'Association of Belgian (Flemish, Walloons) and Holland Priests,' and to conduct the affairs in English, the language of the country. This change was favored on account of the various dialects

of the members, and still more to better acquaint the Bishops and priests of the United States with the true condition of the Belgians and Hollanders in their respective dioceses and parishes. In order not to delay the good work, we respectfully request you to send to the Secretary, as soon as possible, the names of cities and towns in which are located Belgians and Hollanders who have no priests able to take care of their spiritual interests. Kindly give the number of families and the number of children and the approximate radius in which they live. These details are very essential. The success of our endeavors will depend largely on the care and exactness with which you will make your report of places where our countrymen have no priests who can understand them.

"In compiling the history of Belgium and Holland priests we ask for the co-operation of all rectors in charge of said parishes. We kindly ask you, Reverend Father, to send to the Secretary a communication of not over two pages (3½x6 inches printed matter), or approximately 500 words, including:

"First. History of your parish.

"Second. Name of place, county and state.

"Third. Climate.

"Fourth. Number of Belgians (Flemish, Walloons) and Hollanders.

"Fifth. Number and kind of industries.

"Sixth. Catholic school, if any. Number of sisters and pupils.

"Seventh. Number of names of societies and sodalities.

"Eighth. Number of Masses on Sundays; what language used at sermons.

"Ninth. Access of place from New York; distance.

"We would be pleased if your letter would reach us before January 15th. The articles printed last year will be used, if so desired. We would suggest, however, that some be made longer, containing additional information. We especially appeal to the Reverend Rectors of Holland parishes to send in an account and history of their congregations. We wish to suggest that pastors in charge of Flemish, Walloon or Holland congregations should kindly request the Chancellor of their respective diocese to make mention of it by adding, Flemish, Walloon or Holland in the Catholic Directory. It is done in some dioceses.

"A zealous member of the Association is publishing the translation of the Baltimore Catechism, No. 2, into Flemish. The book will contain both the English and the Flemish text, on opposite pages. Those wishing to procure same can order them from Rev. Julius Delbove, 10 Pleasant street, Rochester, N. Y. Net price, 5 cents. The St. Raphael Society expects to supply the immigrants with this catechism. Undoubtedly its circulation in our Belgian and Holland parishes will be productive of much good; while it will enable the parents to assist their children in their religious instruc-

tions, it will afford them an opportunity to develop their knowledge of English.

"To become a member of the Association is it required to be a Belgian (Flemish, Walloon) or Holland priest in good standing. There is no admission fee nor fixed yearly contribution. It was the sense of the meeting to leave the contribution of the members to their own generosity. We all know that it required money to publish the report of the Association, which will be given both in English and in our mother tongue. Besides there are several other items of expenditure. We hope that each member will soon send to the Treasurer an annual donation to meet the required expenses.

"It is earnestly desired that all Flemish, Walloon and Holland priests should join us in securing the betterment of the social and religious condition of our immigrated brethren in our country of adoption. Let us combine our efforts for the successful outcome of the great missionary work before us. May we have your kind assistance?"

Very respectfully yours,

A. A. Notebaert, President,
Rochester, N. Y.

F. X. Van Nistelrooy, Vice-President,
Kimberly, Wis.

L. P. Hurkmans, Secretary,
Mount Olive, Ill.

A. DePoorter, Treasurer,
Atkinson, Ill.

HONORARY PRESIDENTS.

Right Rev. H. Gabriels, D. D., Bishop of Ogdensburg, N. Y.
Right Rev. Camillus Maes, D. D., Bishop of Covington, Ky.
Right Rev. Augustine Van De Vyver, D. D., Bishop of Richmond, Va.
Right Rev. Theophile Meerschaert, D. D., Bishop of Oklahoma, Ok.
Right Rev. A. J. Glorieux, D. D., Bishop of Boise City, Iowa.
Right Rev. Corn. Van De Ven, D. D., Bishop of Natchitoches, La.

HONORARY VICE-PRESIDENTS.

Very Rev. H. Van Der Zanden, St. Louis, Mo.
Very Rev. A. A. Poels, Catholic University, Washington, D. C.

The above circular embodies a good program and outlines a policy which if carried out with tact and zeal must necessarily result in a vast amount of good.

There are about 250 Belgian and Holland priests on duty in the United States, although thus far only a few are in charge of congregations exclusively composed of their own countrymen. The aim of the Association is to keep a close watch on the constantly increasing immigra-

tion from Holland and Belgium. From the judicious settlement of these newcomers depends their own individual welfare, and in a measure the successful development of the Catholic Church in America.

Holland, or rather the Netherlands, have a population of over 5,000,000 inhabitants, and the fact that almost one-half are Catholics, in spite of adverse circumstances, is proof sufficient of their sincerity and their attachment to their religious belief. The Catholics have one Archbishop and four Bishops. Hollanders are honest, industrious, hard-working and law-abiding people, and make desirable citizens.

Belgium is one of the most prosperous countries in the world. Its population has doubled since 1830 and reaches now almost 7,000,000. When one considers that there are in Belgium 552 inhabitants to the square mile, it is easily understood that this overcrowded condition makes immigration compulsory for many Belgians. About 3,000,000 speak Flemish, 2,500,000 speak French, 800,000 speak both languages, and a small portion speak German. With the exception of 100,000 the whole population of Belgium profess the Catholic faith. They have an Archbishop and six Bishops. The state pays salaries to 5,311 members of the clargy and contributes largely to the building and repairing of church edifices. In addition there are 574 churches and chapels not supported by the state. The number of religious communities established in Belgium is 1,050, with a population of 6,237 priests and brothers and 31,668 nuns.

Both Belgium and Holland have a glorious ancestry and have always given manifest evidence of their devotedness, their zeal, their determination and their true spirit of sacrifice for the sake of their faith. Their missionaries are spread all over the world, and more especially in the most abandoned and desolate regions. Immigrants from these countries are certainly entitled to due consideration, and should be treated with great kindness. Thousands of them have settled in the United States, but for want of proper guidance have selected places without priests who could understand them, and as a result have either lost the faith or are in great danger of losing it. The Association of Belgian and Holland Priests, realizing this sad condition, are determined to remedy the evil at any cost. The officers of the Association will feel very grateful to Bishops and priests for any information leading to locate to their diocese or parish Belgians or Hollands who have not been attended for want of priests of their own. There is a voluntary missionary band whose members are ever ready to give missions to their unfortunate countrymen, and to attend to their spiritual wants at such times and in such manner as will be acceptable to the ecclesiastical authorities.

The members of the Association are to be highly commended for their laudable efforts. As a section of the "Church Extension" the Association can depend on its warm support and hearty co-operartion.

HIGH COURT OFFICERS AND BOARD OF TRUSTEES CATHOLIC ORDER OF FORESTERS.

JOHN E. STEPHAN, High Trustee.
PHILIP J. McKENNA, Editor Catholic Forester.
JAMES E. McGINLEY, High Trustee.
LOUIS J. NIEHOFF, High Trustee.
MICHAEL J. HERBERT, High Trustee.
THOMAS F. FLYNN, High Trustee.
JOHN F. DOHERTY, High Trustee.
JULIUS A. COLLER, High Trustee.
SIMEON VIGER, High Trustee.
EDMUND S. CUMMINGS, Attorney.
JOHN A. LIMBACK, High Treasurer.
F. X. BILODEAU, Vice High Chief Ranger.
THOMAS H. CANNON, High Chief Ranger.
THOMAS F. McDONALD, High Secretary.
DR. J. P. SMYTH, High Medical Examiner.

VERY REV. FRANCIS GORDON, C.R.
Pastor of St. Stanislaus Kostka Parish.

REV. STANISLAUS SIATKA, C.R.
Assistant Pastor St. Stanislaus Kostka.

REV. JOHN J. KOSINSKI, C.R.
President St. Stanislaus College.

VERY REV. S. ROGALSKI, C.R.
Rector St. John Cantius.

THE CATHOLIC ORDER OF FORESTERS.

Away back in the early eighties, a handful of far-seeing men conceived the idea of instituting a fraternal insurance society, whose membership should be confined exclusively to Catholics. Those good men, a large number of whom have already gone to their eternal reward, began their work in the proper spirit, and in an atmosphere of Catholicity. Their initial meeting was held in Sodality Hall of the Holy Family parish, Chicago, being presided over by a good priest of the great Jesuit Order, Rev. Father Finnegan. S. J.

The Order was formally organized on May 24, 1883, Rev. Father Hayes, S. J., was identified with the movement from the beginning, and his counsel and activity contributed in a large degree to the successful formation of the Order. It was a difficult matter to interest the public at that time in fraternal insurance, which was then in its infancy; but perseverance won. The first Court of the Order, Holy Family No. 1, had its headquarters in the great Jesuit parish. When the first death occurred the total membership was 846, and the beneficiary received $846, representing one dollar from each member.

The breath of life was thus breathed into a fraternal thought and a young society ushered into existence. The new creation was frail and weak. It needed the greatest care and closest attention. The good men responsible for its existence tenderly and affectionately rocked it in the cradle of Benevolence and Brotherly Love. They persevered in their devotion, nutured and reared the infant which, within a generation, was destined to expand and blossom into a giant whose mission was to give protection and extend relief to the dependents of those who might be rendered helpless by reason of the death of those who earned for them their daily bread.

Less earnest men than those who thought of instituting the Catholic Order of Foresters would have become discouraged before their plans had matured. But they looked not to the rear, to the right, or to the left. The goal of their ambition was ahead, and they moved steadily onward as though inspired, firm in the belief that the society they had formed was

"A lovely thing, scarcely form'd or molded—
A rose with all its sweetest leaves yet folded."

The Catholic Order of Foresters it at once cosmopolitan and Catholic. Its membership embraces every nationality and race in communion with the Church. In its roster are represented American, Irish, English, German, French, Austrian, Polish, Bohemian,

Italian and Lithuanian Catholics. It even goes farther than that. for in each of the cities of Chicago and St. Paul, there is a Court composed entirely of colored people; while in the Province of Quebec there is an exclusively Indian Court.

The story of the growth, expansion and development of the Catholic Order of Foresters reads like a fairy tale. During the period of its existence it has paid in cash nearly fourteen millions of dollars in settlment of death claims, sick benefits and funeral expenses. But that is not all the good it has done, by any means. Through its instrumentality the Catholic people of the United States and Canada have been organized in a most effective manner. And that is something to be thankful for. Any one of many nationalities might organize for mutual benefit and protection, but without producing the best possible results.

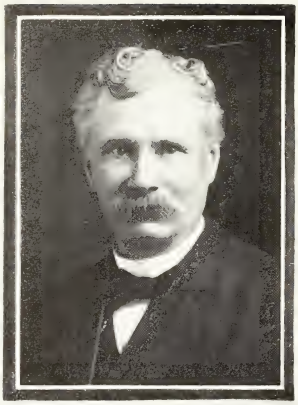
It prides itself in many other beautiful features. In its membership it has men from every walk of life, from Most Reverend archbishops, bishops and priests, to the man who "earns his bread by the sweat of his brow;" and under its constitution each has equal rights and privileges.

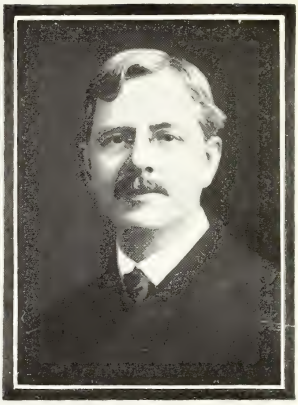
The teachings of the Order, from a moral point of view, are a source of very great moment to our Catholic people. Many who would otherwise be indifferent have, by the splendid, practical examples shown, become loyal and steadfast children of the Church. The spiritual side of the Order is given serious attention, and its members are, as they are required under our laws to be, regular communicants. The good examples thus laid down, and the sound teachings of the Order, do much to strengthen, develop and build up the character of its members.

The material phases of the Catholic Order of Foresters are many and substantial. The small monthly payments necessary to maintain membership are insignificant compared with the benefits derived. The money paid for the protection of loved ones is the safest and surest kind of investment, for when a member dies the beneficiary receives the full amount called for in his certificate, and it cannot be attached or otherwise held liable for debt or any other cause. All just claims are paid with the utmost promptness, and the burden of sorrow resting upon afflicted widows and orphans or other relatives or dependents, is alleviated where financial distress obtains; for death is often rendered more sad and sorrowful when there is no money and the means of support is suddenly cut off.

Its International Conventions have made it possible for men from all parts of the United States and Canada to come together

DELEGATES TO ANNUAL CONVENTION CENTRAL VEREIN, THE PIONEER FEDERATION OF CATHOLIC SOCIETIES.





MR. JOHN J. HYNES.
Supreme President of Catholic Mutual Benefit Association, Delegate to Congress.

MR. N. L. PIOTROWSKI.
Paper, morning session, Wednesday, Nov. 18.

MR. JOSEPH CAMERON.
Supreme Secretary of Catholic Mutual Benefit Association, Delegate to Congress.

MR. ARTHUR S. COLBORNE.
Paper, afternoon session, Tuesday, Nov. 17.

and form lasting, personal friendships. Likewise representatives to state and provincial conventions from the various subordinate Courts meet every two years, and they become lifelong friends. Indeed, the advantages offered are many and great.

Day by day, the Order has grown until now it has a total of 140,000 members throughout the United States and Canada. The first High Chief Ranger was Mr. John F. Scanlan, the other High Court officers being: Vice High Chief Ranger, Mr. J. B. L. Lemoine; High Secretary, Mr. John McCulloch; High Treasurer, Mr. Michael Hart. The Order was originally known as "The Illinois Catholic Order of Foresters," but as it expanded, the word "Illinois" was eliminated and it has for years past borne the name of "The Catholic Order of Foresters." In 1888, Prof. John P. Lauth succeeded Mr. John F. Scanlan, as High Chief Ranger and he served until 1892, when Mr. Patrick J. Cahill was chosen head of the Order. In 1892, Mr. Cahill retired, being succeeded by Mr. John C. Schubert. The society prospered under every administration. At the International Convention held at St. Paul, in 1894, Mr. Thomas H. Cannon was elected High Chief Ranger and has held the position continuously ever since, and the Order has had marvelous success under his leadership, the membership at the present time being approximately 140,000. The society has in its accumulated benefit fund the handsome sum of $1,891,956.56, all of which is invested in high class securities.

The Catholic Order of Foresters, representing as it does all nationalities, does not confine its work of charity and benevolence within its own ranks. It has done a great deal in the matter of lending substantial financial aid to sections of the country that needed assistance in maintaining Catholic schools and hospitals, and many of the individual Courts are prominently identified with the Catholic Church Extension Society, having encouraged the movement by moral as well as by material aid. As the Order expands, it sees the necessity of propagating the faith and it finds the Catholic Church Extension Society to be the surest and most direct road to that end.

PHILIP J. MCKENNA.

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

One of the great Catholic Fraternal Beneficiary Societies interested in the Church Extension Movement, and represented by three delegates from the governing body in the first Missionary Congress, as well as by dele-

gates from many of its subordinate branches, was the Catholic Mutual Benefit Association, whose headquarters are located in the State of New York.

It is the oldest of the Catholic Fraternals and was the pioneer Reserve Fund fraternal organization.

This great society has been a leader from the very beginning in the adoption of all of the features that make for the perpetuation of fraternal insurance. Briefly, its history is as follows:

The Catholic Mutual Benefit Association was organized in the Village of Niagara Falls, N. Y., in July, 1876, and was incorporated by the Legislature of the State of New York in 1879. Its Act of Incorporation is known as Chapter 496 of the Laws of New York, passed June 9th, 1879.

The object of this Association as set forth in Section 5 of said Act is "To improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members and their families in case of death."

The organization of this Association was first suggested by the late lamented Rt. Rev. S. V. Ryan, Bishop of Buffalo, and by its members he is referred to with pride and affection as the "Father of the C. M. B. A." His name, with many other distinguished prelates, and a vast number of the reverend clergy throughout the United States and Canada, adorn its rolls.

The qualifications for membership are, that a man shall be a practical Catholic, physically sound, of the full age of sixteen years and under fifty years of age at date of initiation. Every applicant must have the signature of the pastor of his parish to his application paper as a guarantee that he possesses the first qualification before his application can be considered in any branch.

Being a business society, having for its object a safe and reliable life insurance for its members, and as the strength and perpetuity of all such associations depend entirely on the nature of their life risks, all applicants must undergo a rigid medical examination by a competent physician, regularly appointed and sworn to perform his duty honestly. All certificates of examination made by such examiners must be submitted to the Supervising Medical Examiner of the Council, who approves or disapproves the applicant according to the statements contained in such certificates, and no person can be admitted or balloted for until the branch has been notified of the approval of the Grand Medical Examiner. In addition to this, each branch has a board of five trustees, to whom all applications must be referred, who are empowered to approve or reject.

The assets of the Association amount to over two million dollars, and it has the large and increasing membership of sixty thousand Catholic men, giving insurance protection to over three hundred thousand dependents, and twenty million dollars have been distributed to the widows and orphans of its deceased members since its organization.

It has the approval of our Right Reverend Bishops, and is affiliated with the American Federation of Catholic Societies and the National Fraternal Congress.

The Reserve Fund, amounting to upward of two million dollars, is surrounded by the safest and most reliable safeguards for its protection. It is constantly being increased by setting apart ten per cent. of each monthly beneficiary payment and the interest on its own deposits and securities. It is from time to time invested in the safest of interest-bearing securities, such as Municipal and County Bonds, first real estate mortgages, etc., and its cash deposits in banks bear interest and are guaranteed by surety bonds given by the banks.

All officers controlling, managing or handling the moneys or funds of the Association are required to give heavy bonds for the faithful and honest discharge of their duties, and to account regularly.

This Association, as well as all other associations, societies and companies that undertake to insure life, must report annually to the Superintendent of the Insurance Departments of the different states, and be subject, without warning, to an examination of books, accounts and methods of doing business, etc., by the officers of said departments.

We refer with pride to the records of the Insurance Department of the State of New York to prove that, of all the fraternal insurance societies doing business in this State, of which there are above two hundred, the C. M. B. A. stands at the head of the list, equalled by none, as being the best and most economically managed, its ratio of expenses to receipts being the least.

The beneficiary, on the death of a member, is paid promptly within the time fixed by the Constitution, to the person or persons legally entitled to the same, and is by our Act of Incorporation exempt from execution or liability for the debts of a deceased member.

The cost of insurance in the C. M. B. A. is based upon the actual cost of pure life protection, and is therefore much lower than the cost of a similar amount of insurance in any of the regular old-line companies, and instead of a member being required to pay the whole year's premium at one payment, the C. M. B. A. divides the cost into twelve parts and lets the members pay one part each month.

The C. M. B. A. claims to be a genuine Catholic society. It was organized for practical Catholic men, to the exclusion of all others. "In

order to gain or retain a membership therein a man must be a practical Catholic. The pastor of the parish, or, in case of appeal, the bishop of the diocese, shall be the judge in those matters."—(Sections 34 and 35, Supreme Constitution.)

The pastor of a parish in which a branch exists is, by virtue of his office as such, the Spiritual Adviser of the branch, whether he is a member or not. We respectfully ask the reverend clergy, where we are not known, to investigate us; call the attention of the men of their congregation to our Association, and to aid and encourage the organization of branches.

JOSEPH CAMERON.

Cover design of this book by Thomas A. O'Shaughnessy, Chicago.

Official shorthand report by George F. Niklaus, Chicago.

Printed and Bound by
The Henneberry Co., Chicago.

G.H.982

3 5282 00615 9019

Duquesne University
3 5282 00615 9019